THE

METAPHYSICAL MAGAZINE.

VOL. II. AUGUST, 1895. No. 2.

OWNERSHIP THROUGH IDEALISM.

BY HENRY WOOD.

THERE is a universal craving for desirable things; but in many particulars there would be wide variation of opinion as to what is deservedly to be sought. The subjective bias of different individuals is very unlike, and it is this, rather than abstract merit, which determines the quality and intensity of personal demand.

The lack of completeness is a universal feeling; therefore there is a general reaching out for something not yet realized. This longing is vague, and not readily interpreted; therefore its real significance is rarely understood. Experience shows that, as one object after another that has been sought is gained, the demand is at once enlarged; so that, contrary to expectation, the feeling of incompleteness, instead of being satisfied, is even more accentuated. Man stretches out his hands and grasps that which he has craved, but is surprised to find that the hunger within him has moved forward and outstripped the former outermost limit. When intelligently comprehended, however, he finds that this divine dissatisfaction is what differentiates him from the beast and keeps him faced God-ward.

Alexander wept for other worlds to conquer, and this spirit of out-reaching for new accomplishments and greater possessions is a universal experience. One who had attained everything he desired would be rightly accounted either as abnormal

or idiotic. There will be a normal feeling of incompleteness in every human being until, in a certain sense, he feels and realizes that all things already are his own.

The cravings of humanity begin upon the lowest plane, and not only expand in breadth, but reach continually higher. The infantile demand for simple warmth and nourishment is but the starting-point of desires which are absolutely illimitable in extent and duration. On all the lower planes of consciousness the expectation is general that perfect contentment is to follow the attainment of present low and limited ideals. This acts like a powerful but ever-retreating magnet, which draws men onward, and still onward.

The young man who engages in business says: "When I have accumulated such a sum I shall be content, and anything further will be a superfluity." But before that point is reached the resistless demand has swept on in advance. The artist sets before him a high standard which will fill the measure of his ambition, but, in time, that which was at the summit of his desire is left below in the dim distance. The scientist will solve a great problem, or utilize a new discovery, and then rest contentedly upon his laurels; but as he moves on, grander views loom up before him and unseen hands beckon him forward. This universal soul-hunger for complement, or rather possession, is normal and good. It is the divinity in man which gravitates upward.

But wholesome dissatisfaction, like every other normal quality, is capable of perversion, and this mistake is almost universal upon the lower planes of man's nature. This noble quality, which in the evolutionary unfoldment of the past was only reached as he emerged above the level of animalism, is unwittingly turned backward in its action and centred upon things which are below its own legitimate domain. Alexander's desire to conquer was laudable, but his application of the law was a sadly erroneous one.

Every man may rightly aspire to "own the earth," but not through physical conquest, or by means of legal title-deeds and exclusion. There is a higher and a truer kind of ownership.

The realist will exclaim that such an idea is purely imaginative, and has no solid basis. But let us look more deeply. It is true that, in a sense, we often have outward possession or occupation of things we do not own. But making the closest application of possession as actual ownership, let us inquire as to the proper method of taking an inventory of one's assets.

Before passing to the metaphysical definition of ownership, which is by far the most real and intrinsic, it is proper to say that we do not in the least impinge upon the legitimate rights of material ownership in its own domain. This right, as recognized by all organized governments, is to be sacredly observed. To question it would be to introduce anarchy and chaos, in the place of law and order. It is indispensable upon its own plane, and in its own time, and will rightly remain until outgrown by regular processes of evolutionary advancement.

The millionaire is the object of much envy because his actual possessions are assumed to be large. But real ownership requires *capacity*. That important factor has been left out of the account. No one can truly own beyond it. A legal title may give him outward *control*, but true ownership is deeper. Capacity, or power to contain, cannot be enlarged to order. In reality, one owns that which he can absorb, appropriate, and appreciate. and no more.

Suppose two men in company roam through a great conservatory. One has the title-deeds of the same in his pocket, but is quite destitute of all æsthetic feeling and cultivation. To him it is only a piece of "property" representing a sum of money. It is not a conservatory in uses or purpose. He is incapable of its real ownership. Its wealth consists not in the color, fragrance, and graceful proportion of every plant and flower, but in their intelligent appreciation. Its *value* is contained in the delight which these can awaken in the soul of the beholder. As a conservatory it has no other uses. The companion of the title-holder may be penniless, but, if he have the developed capacity, the riches he beholds are his own. The other may externally manage a conservatory, but he cannot own one. The same is true of the riches of a great library, and of the beauty

and quality enshrined in art, architecture, nature, or a landscape. Ownership, in its true sense, is not limited to the æsthetic appreciation of material things, but covers the whole range of moral and spiritual quality and attainment. Even the ideal things in the character of our neighbor, which we have not yet actualized, are ours, through love and appreciation. Every true quality that one desires is his, wherever it be found. We may thus take possession and pay for what we wish, without the formality of legal documents, "signed, sealed, and delivered."

The wealth of the realist and the materialist is very meagre, for they are only rich in deficiency and limitation. Riches to them is impossible except through the narrow channel of title-deeds. Instead of entering into possession of the admitted superior qualities of their neighbor, contrast makes them feel poor. To rejoice in another's superior and superb health, wisdom, talent, or beauty, which we are not yet manifesting, is gradually to take possession of them without dispossessing him. Idealism breeds riches because the good, the true, and the beautiful, in their universal aggregate, belong, not merely to the community in general, but to each individual member. Measured by the financial scale, each one becomes a multi-millionaire, minus the usual care and anxiety.

If the ego is soul, and not matter, it is obvious that all real proprietorship must be mental and spiritual. Of necessity it must be subjective, while the holding of legal titles means only objective regulation. The treasures of the mind and investments in ideals are not subject to decline or bankruptcy, and the market is never glutted. With the enlargement of the capital stock comes the continual growth of the power of acquirement. But those mental powers which through a special training gain an expertness that commands only a commercial value—which comprises nine-tenths of so-called education—are only technical and subordinate. True education is the increase of the richness of the mind for its own sake.

All the accumulated attainments of science, triumphs of art, researches of philosophy, achievements of invention, penetration of logic, music of poetry, grandeur of heroism—even the

ecstasy of love, the beauty of virtue, and the very inspiration of the Spirit of Truth—belong, not all to all, but all to each. Emerson, the great idealist and intuitive philosopher of modern times, graphically moulds this great truth :

> " I am owner of the sphere,
> Of the seven stars and the solar year,
> Of Cæsar's hand and Plato's brain,
> Of Lord Christ's heart and Shakespeare's strain."

Idealism is the vital element in religion. Paul, philosopher as well as apostle, crowned the apex of a pyramid of spiritual wealth with the aphorism, "All things are yours." From Plato down to Emerson, all the great idealists have been great capitalists in the profoundest sense.

What a contrast between the puny, exclusive title-deed, which is not only superficial but exclusive, and the ideal law of acquirement, whereby every one may own everything! Poverty is a condition of soul. This is even true on the material plane. The millionaire who feels poor *is* poor, and nothing but a mental revolution can make him otherwise. On the other hand, the humblest task may be transmuted into a pleasure and privilege. The world is full of poor people who are rich, but they are utterly unaware of it. There are boundless deposits of virtue, love, goodness, beauty, health, and happiness waiting for drafts to be made upon them. But the eyes of the world in general are fixed upon deficiency, and they see little else.

The pessimist will ridicule such a philosophy, and tell us to come down to the facts ; to get out of the clouds, and stand upon the solid ground. He hugs his own woes, and asks, Is not the earth full of wretchedness and illness and poverty and oppression ? Apparently yes, but it has all been gratuitously self-created. The seen negative creations have not been made in a moment, and it is not claimed that idealism will at once transform them. True subjective wealth is a growth. But so soon as the *law* of accumulation is grasped, the trend of the world will be rapidly toward universal wealth on every plane. Human vision has been entirely filled with outlines of limita-

tion. We must "right about face." Every one can be rich because he can multiply his ideals and *hold* them. As this is done, they press with ever-increasing intensity toward expression, articulation, and actuality.

Every one loves his own ideals. His fancy is not for his actual friend, duty, occupation, book, or profession, but for his ideals of these. He paints them in his own colors, and loves them for the aspect he has thrown around them. Even lovers love not each other, but their own mental pictures. Thus everything real and normal may be clothed with beauty. But our ideals, however fine, cannot exceed the intrinsic actual. Expression to-day may be faulty, but the constructive vision penetrates beneath the outwardly imperfect to the coming manifestation of the real.

Our aspirations are all too low. The inmost actual will at length have expression. Everything is therefore intrinsically better than it seems, because we have made up our opinions from superficial incompleteness. We can rectify, yes, re-create the external universe by polishing the subjective lens through which we view it. The highest attainment to be sought is the incapacity to see evil. Contrary to the conventional view, this greatly increases our capacity to correct it. To fill ourselves with a knowledge of it, in order to combat it, is like attempting to drive darkness out of a cellar without the aid of light. Thought-space is possession; therefore, to think no evil is simply to have no ownership of it. In proportion as it becomes unfamiliar to mind, it is remitted to oblivion.

The mind is the depository of its own riches. Even the beauty of a landscape dwells in the beholder. Idealism is the electric motor by means of which we may make rapid transit from inharmony to harmony, and from poverty to wealth. We go to the ends of the earth to find riches in climate, air, scenery, art, entertainment, and health, with indifferent success. The divine restlessness is upon us, but we misinterpret it. Our poverty is outwardly apparent. Let us therefore turn within, to the safety-deposit of Mind, and acquaint ourselves with its treasures.

THE CARNELIAN TALISMAN:

A PSYCHOMETRIC STUDY.

BY LIEUT. CHARLES A. FOSTER, U.S.N.

My friend Retsof is an extensive traveller. By nature a mystic, he has visited many places in search of wisdom and is a profound student of occult lore. He has lived in Egypt and India, and has seen something of the Secret Wisdom of Japan.

I dined with him not long ago, and after the coffee Retsof showed me his celebrated collection of gems and antiquities. These were of all nations and ages—Egyptian, Assyrian, Chaldean, Gnostic, Indian, Arabian, and Japanese; with relics of the Aztecs, the Mayas, the Incas, and incinerated pearls from the altars of the mound-builders. Among them were many charms and amulets.

I am a student of occult lore and a lover of mysticism, and so I was greatly interested in what I heard and saw. We discussed the science of psychometry and agreed that it probably would be recognized in time as an important factor in the study of lost races, in completing our information of the past, and in all the branches of science and knowledge.

As I am something of a psychic, I seated myself in a luxurious easy-chair, and, assuming a thoroughly comfortable position, Retsof placed, successively, several articles in my hands. The first was an old bronze statuette of Buddha, a copy made by a Japanese artist of the Daibutzo, at Kamakura. It had been placed in a family shrine, where it was undisturbed for nearly three centuries, and had eventually come into the possession of my friend, who had purchased it in order to prevent its being desecrated by falling into the hands of the ignorant. I placed my left hand upon the head of the statuette and closed my eyes. A sense of perfect peace and rest came over

me. I beheld a circle of soft white light and the emblem of the lotus. The magnetism was strong and powerful, and I experienced a feeling of awe, reverence, and humility.

Taking it from me, my friend placed in my hand a vagira, trident tipped, such as those seen in the hands of old Indian divinities. A sense of power and God-given force thrilled through me. I felt as if I were the possessor of resistless strength and power. Lightning flashes dazzled me by their brilliancy, and I was relieved when Retsof took the vagira from my hands.

He was deeply interested in my account of the impressions I had received, and when I had finished he took from his neck a two-stranded cord of red and white silk, from which was suspended a red carnelian talisman. It was not unlike a snail in shape, or like a flattened spheroid, and was pierced through the centre along its lesser diameter; and through this was strung the cord by which it was suspended. One of its sides had been cut down to a flat surface, and engraved upon it was an oval ring containing a strange symbol. The remaining surface of the stone was cut into eight circles, in pairs, extending from one side of the oval around the stone to its opposite side. The symbol consisted of two small crescents, one at each end of a horizontal line, placed with their open arcs facing the right and left. From the centre of this line arose a perpendicular, surmounted by a large crescent, the centre of its arc resting upon it and its horns pointing upward.

This talisman (for such I shall call it, on account of the strange power that goes with it and in contradistinction to the ordinary charms and amulets) was picked up near the headwaters of the Tigris. The symbol is a mystic one. It is the sacred *tau*. It represents, as well, an altar. To Rosicrucians it is a symbol of light and fire. It is a symbol also of the three lights of masonry, of the Assyrian god Bel, and of the Phœnician god Baal Amun. It originally belonged to some priest initiate, and was used as a charm to preserve its wearer from the forces of evil.

Taking it in my hand, I find its magnetism as strong as

that of a small battery. I at first see thousands of eyes. I feel their gaze concentrated upon me and hear shrieks of fiendish laughter. Through it all I feel that I am secure from harm while holding the talisman. I walk along a worn and ancient roadway, in some places cut out of the solid rock, and leave the laughter behind me. I now enter a rock temple. It is carved and sculptured with gigantic figures, and seems to be divided into compartments by hanging veils. Everything is on a grand and stupendous scale. I pass through the veils and emerge from the cavern into an open space to find that I am approaching a primitive altar. It is formed of square blocks of massive basalt, its top being a cube. Before this altar are three venerable men, in long flowing robes of white linen. They stand before it in adoration. A flame rises from the altar, yet there is no material for its support. It is a pure spiritual flame —the Fire. They are fire-worshippers, and they now cast incense upon the flame, which smothers it, the clouds of perfumed smoke assuming strange shadowy forms.

I turn from the altar and passing on see that I am in a beautiful garden. I could remain there forever. I am alone, but presently I become aware that two angels are with me. They show me beyond the confines of the garden, where stretches a dreary waste of rock and sand—a desert. I am shown a path, narrow and rugged, which passes by an occasional pool of brackish water. Beyond, at its farther confines, I see the setting sun, its lower edge apparently resting upon a distant pyramid. "That is your road," they tell me; "you must go." I do not wish to leave this beautiful garden, with its velvety lawns and shady bowers and the delightful music of babbling rills and feathery fountains. They tell me that beyond the heated desert, at the end of the path, lies all my future happiness, and that there I shall find many blessings in store for me; that I must choose between setting forth upon the path and returning to dwell among the demons that I have left behind me; that I must leave the garden. In all this I perceive the path of an Initiate, which by rugged and toilsome ways leads to knowledge and happiness.

I leave the garden and set forth upon the desert. The vision is clouded, the scene changes, and I am in Egypt. I see before me the high walls of some sacred inclosure. Passing within I find spacious grounds and the dormitories and living-rooms of a magnificent temple. It is the temple of Isis. As I gaze around in wonder, I perceive a number of her priestesses, all young and beautiful women, formed in groups of three, at the entrance of the temple. A woman of queenly bearing, walking erect, yet looking as if dominated by some great grief, is led out of the temple by two others. Like her conductors, she is arrayed in the sacred blue robes of the order. The woman carries in her arms a beautiful boy, two or three years of age; he smiles and prattles and seems to be unmindful of her distress. She is led forth and conducted through the great entrance gates, followed by the procession of the virgin priestesses of Isis. They turn down the roadway. Some little children, who are playing in the sand, stand aside close to the wall to let them pass. The children are dressed in yellow robes fastened at the shoulders. Their way extends along the green rush-covered banks of the Nile, and at last, leaving the river, they turn abruptly at right angles and approach the hills.

They are nearing a necropolis, or City of the Dead, and finally enter a massive building covered with hieroglyphics. It is a mortuary chapel, used as a place for the preparation of the remains of the dead by mummification. Three massive, broad, stone steps extend around the sides of the building. They serve as resting-places for the brilliantly painted mummy cases, which are ranged upon them. In the centre of the room is a large bronze vessel resting upon a tripod, one of the legs rising in a crescent over the centre of the vessel. From this is suspended a large crescent, having two smaller crescents hung by chains, one from each horn. It apparently serves to contain the materials used in the preservation of the bodies of the dead.

The woman is conducted within the building and seats herself upon one of the steps, her child in her arms. The priestesses now file in through the entrance, their hands and arms

uplifted above their heads, as if in invocation. Their features are regular, and some of them have golden hair. The face of the woman, who remains seated in the presence of her accusers, is the most beautiful among them. She has transgressed the rules of their order: henceforth she must be as one dead to them. For this reason she is taken to this place of the dead, as symbolical of that spiritual death which she has to undergo as a punishment for her transgression. They exhort her, and their hearts seem filled with sorrow; for she is beloved by all.

They file out before her and return laden with the fresh and beautiful flowers of the lotus and the rough stalks of the papyrus. The latter are strewn upon the floor, while the flowers are entwined around the legs of the bronze vessel and the crescents suspended over it, and heaped up about it. Again they exhort her, and seem to urge her to give up her child; but she sits silent and motionless. They again file out before her, treading with delicate, unsandalled feet upon the rough stalks of the papyrus, which cuts and lacerates them; and this is to symbolize that, although they are willing to shed their blood and bear pain for her, yet the law of their order must be carried out. They march out by threes—the first group with arms and hands uplifted, the next with arms crossed and hands upon their shoulders, and the others with hands crossed upon their breasts.

The woman seems unconscious of wrong-doing. She loves her child and idolizes the child's father, for whom she feels both love and pride. She cannot tell her secret—if she could all might be well; but weighty reasons prevent it. She must be silent. She now takes the child, who has fallen asleep, and overcome by a sudden fear she places it out of sight, covering it with some drapery which is at hand. She fears that they will take it from her upon their return. She then stands up in front of the bronze and lotus-covered vessel. The air is heavy with the scent of the blossoms. She stands there as if carved in stone; her face is set in an expression of agony and despair, and her eyes stare straight before her into space. Her arms are outstretched; she stands erect and motionless, as if

crucified; she does not seem to breathe, and appears dead to all around her.

The priestesses march in once more and approach the vessel, which they uncover. They question her as she stands there mute, with the stony stare in her great, dark, tearless eyes. She does not notice them. They now pick up the rough reed-stalks and lotus-flowers and use them to strike her beautiful bare arms, her neck and face, as they pass before her, until the blood trickles down over her pure white skin and stains the robe she wears. She utters no sound; she does not seem to move or breathe, but stands there with arms outstretched like the Crucified One. They denounce her and cast her from their order and out of their lives as dead to them and disgraced forever, and abandon her as some loathsome thing.

She is left alone. The child awakens and cries. At the sound of its voice she comes to life, lets fall her arms, and staggers moaning toward its hiding-place. She uncovers it, and as it stretches its little arms in greeting she smiles. Clasping her arms around it, she painfully moves out through the entrance and walks to the green rush-covered banks of the sacred river and proceeds down the stream. She staggers onward until, exhausted and half fainting, with the child astride her shoulder, she enters the river until the water splashes over it. She bathes the child and herself, and, placing him safely upon the bank, washes the blood-stains from her garments. She then seats herself upon the bank, strengthened and refreshed.

She seems happy with her child and talks sweetly to him. Like many another mother, she seems to feel that her boy has been born to become a blessing to the world. The child rejects her nourishment, for the milk is changed to blood. She is terrified. This is the result of the torture. She takes a jewelled sphere, which is suspended from her neck by a two-stranded cord of red and white. At the temple no eye save her own had ever seen it. It is of silver, gold, and purple, and upon it is the strange symbol that is engraved upon the talisman that I hold in my hand. The child plays with it and seems to forget his hunger. The jewel she has given to the boy is unlike any-

thing worn by the nuns; they were, in fact, unaware of its existence. It had been given to her by the father of her child, and she has treasured it for the sake of the giver. Some day it may insure protection for her boy.

As she rests and regains her strength, her spirits revive; she becomes buoyant and full of hope, even joyful. She learned but yesterday that she had not been as yet supplanted by another. He must still be true to her memory, and the schemes of his enemies must fail of fruition. There is nothing but love in her heart, even for her revilers. Thoughts of revenge have no place in her bosom. She has only a feeling of sorrow for her persecutors. She feels that they have acted through ignorance and have no realization of the truth. She rises radiant with the hope that there is one who will do her justice and protect her boy. The mighty ruler of Upper and Lower Egypt, Rameses, the son of Ra—she will go to him. Why not seek the highest in the land, confident in the justice of her cause?

She continues her journey until night comes on apace. There rises Sothis bright and luminous. Falling upon her knees and pressing the now sleeping child to her bosom, where it is sheltered within the folds of her robe, she pours out her soul in love and adoration to the infinite Source of all love, mercy, and wisdom. Peace and tranquillity of soul come to her, as if in answer to her prayers. She rises, and finding a clear space sinks down tired and sleepy at the foot of a palm-tree. Trusting in the All Father, she kisses her babe and soon is sound asleep.

The stars shine brightly in the studded vault above. The hours pass on. A flush of crimson rises in the east. She smiles; she opens wide her starry eyes and starts in surprise. Life is indeed a sad reality, the bright dreams have flown, and all the bitterness of yesterday comes surging up before her. The rosy tints upon the few fleecy clouds mount higher; the stars fade from view. She rises and seeks the river, laying the still sleeping child upon her robe, which she places upon a clump of soft rushes. She proceeds to bathe. The boy awakens with a smile, which calls her to him. She takes him into

the water and bathes him as he laughs and prattles to her. Washing her garments and wringing them dry, she robes herself, and as the first rays of the sun rise above the horizon she kneels, facing the east, and prays long and fervently. Rising, she becomes aware of her need of food, and looking around her she sees a cluster of ripe dates in the tree over her head.

Soon her wants are satisfied—dates and Nile water for herself; and as for the boy—God has indeed answered her prayers: her milk is restored, and she suckles him.

Once more she starts on her journey down the Nile. Her heart is lighter—one thought in her mind outside of her boy; one name, a name of power in all that Land of Khem: it is the name of Rameses. She passes shepherds driving their flocks to water or to pasture—fellahs and blacks. She sees the vessels and boats that are breasting the waters of the river. She is approaching the vicinity of some town. Rude men notice her sacred robes, and, seeing the boy, jeer at her and say vile things. The boy seems proud and thoughtful beyond his years; from his perch astride her shoulder, he glares upon them as if he would resent their insults.

They pass the houses of the poor and the country residences of the rich, and at last enter the market-place of the city. The air resounds with the cries of the venders—a multitude of Copts, negroes, pedlers, and merchants. The air is filled with the smell of frying fish. The crowd push and jostle the mother and her child. The latter resents this and strikes at them with his little fists. The woman's robes secure her a certain respect and they do not molest her. The child is amused and looks at the scene with all a child's alertness—beating a tattoo with his heels upon his mother's breast.

Hark! the blare of trumpets comes up the street. A procession appears and they clear the way. Some great personage is approaching. *It is the great Rameses.* He has been ill and listlessly walks, followed by his attendants and his chariot. He is wearied and nothing seems to interest him. The people make way; the woman is obliged to fall back with the crowd,

and is pushed against the front of a small shop. The shopkeeper's wife, a kindly woman, removes the child from its mother's shoulder and places him upon a shelf among her wares—where the boy can see as from a post of vantage. The mother stands beneath him. She is not interested in the procession ; she knows not who is passing, for her thoughts are far away. The child is happy.

Many negroes—slaves, with yellow garments girded with sashes of purple and white stripes, their turbans yellow, purple, and white—precede the king. The child sees them and shouts in his delight. This attracts the attention of the king. The people are silent ; the king looks up and beholds the beautiful boy as the little one smiles and waves his hand to him. The great Rameses is amused, and approaching talks to the boy, who prattles to him, brushing his shoulder with his chubby foot. He does not notice the mother until she puts up her hand to chide the boy ; he then sees her and lays his hand upon her shoulder, when he observes her sacred robe.

He takes the child in his arms and motions to the mother to follow. They enter his chariot—drawn by black horses, their trappings of yellow, white, and purple, as are the blazonings upon the chariot. The people shout with joy, for the king has been ill. Nothing has seemed to arouse him heretofore ; the child has broken the spell, and the people are happy. Rameses drives on, the trumpets blare, and the king turns a corner of the street at the base of the hill.

Rameses is returning to his summer palace. He drives up the white roadway, through the green lawns and parterres of plants and flowers that line it on either hand. The guards fall in to receive him. He steps forth with the child, who holds in his hands the red and white cord with the jewel of silver, gold, and purple. The king starts when he sees it ; he examines it and turns to the woman, whom he sees closely for the first time. She stands before him pale and trembling, the color coming and going in her cheeks. "Ita!" he exclaims. She would have fallen had he not caught her in his arms.

She was his queen. Theban intrigues had caused their

separation, at the time when he, as Prince Rameses, with his father Sethos, conjointly ruled the land. The priests wished to overthrow the new dynasty and place a descendant of an ancient line upon the throne. Ita, with her babe, had made a pilgrimage to Philæ, her uncle Mena, the high priest, who had taken part in the plot, having proved to her that Rameses desired to divorce her and take to himself another wife. He had persuaded her that her child was not safe, and had induced her secretly to take refuge in the Temple of Isis, where he sent her as a priestess of the order. Her boy, in the care of a faithful family slave, her own former nurse, had accompanied her, dwelling close at hand. She had thus been enabled to see her child each day free from observation. After a time this was discovered, and she was thought to have broken her vows. Rameses had long sought them and believed them dead; he listened to her story, and his heart was filled with pity. He pressed her and the boy to his breast, unmindful of the astonished spectators. Then smiling and happy, the future conqueror of the Khita, no longer ailing in mind and body, leads her within his palace walls.

Again the cloud obscures my vision, and as it once more rolls away I see before me the blue expanse of the Nile and the terraced slopes of a beautiful garden; again I behold Queen Ita and her boy. She is dressed in a fine robe of white; around her neck is a triple string of purple, white, and golden beads. She wears magnificent jewels, and upon her brow is the Ureus crown. She is older now, and her hair is somewhat more darkened than when I saw her last. She has matured, and her bearing is stately. She must be now about thirty years of age. Over her head she holds a shade made from the fresh green leaves of the palm. Her boy is with her and is playing with a ball of purple, scented wood, with red characters upon it. He is now some twelve years of age and still retains his beauty. He is attended by a tall, dark-skinned man, with a long thin nose, straight black hair, and forked beard. The man is a captive and a prince in his own land. He is homesick and discon-

tented. He seems devoted to the queen and to the young prince. I notice that the soil is clayey red and sandy. It is at the close of a beautiful summer day. They now pass up the ascent, following a wide pathway. A cascade tumbles down over its bed, at the side of the path. They are returning to the palace.

I can see no more, and I start up and drop the talisman from my hand. These visions, I note in surprise, have occupied but a short half hour. Retsof was greatly interested. What seemed to me peculiar was that I appeared to be enabled to read the thoughts of all those whom I saw in the vision. These thoughts seemed to crowd in upon me, and I have been able only faintly to transcribe all that I really sensed and beheld.

What became of Queen Ita and the young prince? It is not yet revealed. That must still be locked within the soul pictures of the past.

"TO BE."

BY PROFESSOR C. H. A. BJERREGAARD.

Love thy God, and love Him only,
And thy breast will ne'er be lonely.
In that One Great Spirit meet
All things—mighty, grave, and sweet.
Vainly strives the soul to mingle
With a being of our kind;
Vainly hearts with hearts are twined;
For the deepest still is single.
An impalpable resistance
Holds like natures still at distance.
Mortal, love that Holy One,
Or—dwell forever alone.

—*De Vere.*

THE story of "Indra's Love"* in the Ramayana is an excellent illustration of the personification of Being, but it does not contain a single word on what we call "freedom in obedience," or on the relative freedom of every individual being.

Two maidens climbed Mount Meru, and Indra, the great god, saw them and fell in love with them. Do you know Indra, the great Being? Have you watched the changeful sky—crimson, and gold, and amethyst, sinking into the depth of azure? It is the mantle of Indra. Do you see the beamy stars? They are the thousand eyes of the god. In his hand is Vajra, the Thunderbolt; the forked Lightnings are his arrows. Have you heard the shriek of the East Wind? Have you seen the trees wrenched up and thrown, crushed, back to earth; the sand torn up in eddies, and the white salt dust of the Sea flung in the face of Heaven? It is the wrath of Indra. You

* Compare "The Iliad of the East," by Frederika Richardson.

see in these phenomena the great Being. But he is greater than these.

Flashing earthward, in a form of fire, Indra kissed the maidens on the lips and left them with blanched cheeks but eyes aflame. They knew a god had been with them and thrilled them by his touch and yet had winged his way back to his High Home ere they had tasted aught of passion, save its first sudden pain. So, with a fever on them and a vague desire in their innocent breasts, seeking Whom they knew not, they wandered forth and came to the upper mountains, where, looking down with deeply passionate eyes, they saw the great god, who held out his large arms, wooing them to the fire of his embrace. But the hearts of the young maidens failed them and they turned back, yet not before they had received "the sorrowful great gift," the love of Indra. Bliss and suffering alike strained too fiercely brain and heart. The Sun-god claimed them, saying: "Let my large pulses thrill your being through, and draw forth your spirit from you in flame."

Fretting against the crown Indra had laid on them, the faithless maidens fled from the witching strains and the glorious swells of the Ocean of Harmony on Mount Meru. They sought the sheltered valleys, where life is calm and men and women pass slowly through the stages of time, making progress merely by the succession of seasons, and dying, at length, because they have dwelt too long—not lived too much. But the pang of unsatisfied longing allowed no rest to the souls on whom Indra had set his love. Neither bland words nor paths of pleasure would help them "to live it down." "Better to have died in a god's embrace," they moaned, "than to crawl through the long days in the hateful city of the Uttarakurus."

And so, in that city, dwell these pale women with the lustrous eyes, who were once the Beloved of Indra; and they hold no friendly intercourse nor have sympathy with any. Each morning gives fresh birth to the wild desire that gnaws their hearts; each night finds them in a dead despair: for the pitiless curse of Mahendra drives them down to their unhonored graves.

This thoroughly Oriental story supplements that of the young Greek in the first paper of the present series on Being. He was punished for his attempt to approach Being through a transgression of Being's first law: Obedience. He acquired the same kind of knowledge on the "to be" as Glyndon in "Zanoni," and was punished by his own faithlessness. The two maidens were brought on the right path through "immediateness," and the "to be" was given them in great force. Their faithlessness consisted in their love for the body. The "Breath" was too much for them; the beauty tired their eyes and "light was but a splendid pain." They demanded rest, not intensified life.

"To be" is no calm life and fears not heat nor cold, nor excess of light or gloom. It is able to stand; it has obtained perception; it has learned how to use and control the self; it has retreated to the inner fortress and is in possession of the science of life.

The Gospel picture of the ideal man is the most perfect delineation we have of Being in individualized existence. Neither history nor common life shows us such an ideal of self-centredness as that drawn in the Gospels; yet we are all called to imitate the Christ, to become Christ-like, which in other words is the true way "to be." The Christ individuality is unparalleled in history; he is both Son of Man and Son of God; an incarnation of obedient love; the realization of contemplative, active, and adoring love; the perfect freedom and type of glory. The calm and quiet greatness of the Christ, the absence of discord in his character, the supreme consciousness, leave no doubt that here we have a realization of individual Being, and the "to be."

The case of Amiel should be studied. His *Journal intime* is a guide to Universals, to Being, and to the way "to be." As an illustration the following may serve:*

"I seem to have become a statue on the banks of the stream of time and to be assisting at some mystery, whence I shall go forth aged or ageless. I

*Compare Th. Ribot: "Diseases of Personality," translated by Fitzgerald, and the original.

feel myself to be without name, impersonal, with the staring eyes of a corpse, with mind vague and universal, like nothingness or the absolute. I am in suspense; I am as if non-existent. In such moments it seems to me that my consciousness withdraws into its eternity; . . . it sees itself in its very essence, superior to every form containing its past, its present, and its future; it sees itself as the void which encompasses all, a *milieu* invisible and fecund, the virtuality of a world which detaches itself from its own existence to regain itself in its pure inwardness. In those sublime moments the soul re-enters herself, goes back again to indetermination; she becomes "retro-voluted" beyond her own life; she becomes again a divine embryo. All is effaced, dissolved, dissipated, resumes the primordial state, is immersed again in the original fluidity without forms, or angles, or fixed contours. This state is contemplation, not stupor; it is neither painful, nor joyous, nor sad; it is beyond all special feeling and sentiment, as it is beyond all finite thought. It is the consciousness of Being and the consciousness of the omni-possibility latent in the depths of Being."

How fresh and primitive! How refreshing are these sentences, so free from the modern jargon! Here is a man who has had the most solemn communion and who is able to describe it. He reminds us of some of the sublime passages in St. Augustine's Confessions—for instance, the description of his experience at Ostia, when in the company of his mother:

"We raising up ourselves with a more glowing affection toward the Self-Same,* did by degrees pass through all things bodily, even the very heaven, . . . yea, we were soaring higher yet, by inward musing, and discourse, and admiring of Thy works; and we came to our own minds, and went beyond them, that we might arrive at that region of never-failing plenty, where *Thou feedest* Israel forever with the food of truth, and where life is the *Wisdom by whom all these things are made* . . ."

This is no mere rhetoric; it is the "to be." Augustine had other experiences, and he was perfectly conscious of the inner life. Otherwise he could not have written: "Go not abroad; retire into thyself, for truth dwells in the inner man." "The mind knows best what is nearest to it, and nothing is nearer to the mind than itself." "In knowing itself, the mind knows its own substantial existence, and in its certainty of itself it is certain of its own substantiality." Here is a testimony to the

*Augustine's expression for Being.

truth of *cogito, ergo sum*, that Thought is the real existence of the individual man, the true "to be." The "thought" here referred to is of course no mere intellection; it is the Logos, Being, and in it we hear the I Am. The echo of the divine I Am in the human soul is true Self-consciousness, and in it is the real "to be."

From a Mystic, Heinrich Suso, I draw the following story:

"At the inn I saw a man, bigger than I, but dusty and travel-worn. Throwing down his bag, he laid himself to sleep. Having pity on his weariness, I offered him a drink, which he took and thanked me for. I asked him:

"'Where do you come from?'

"'I came from nowhere,' he replied.

"'What are you?'

"'I am not.'

"'What will you?'

"'I will not.'

"'How strange! What is your name?'

"'Men call me the Nameless Wild.'

"'Not far off the mark, either. You talk wildly enough. Where do you come from and where do you go?'

"'I dwell in Absolute Freedom.'

"'What is that?'

"'When a man lives as he lists, without connections with anything or anybody, without before or after. The man who has become nothing, and lives only in the Eternal—he is free.'"

In a previous paper I referred to Tilleinathan as a modern illustration of the condition one must attain in order to come into union with God. He is a most remarkable man and deserves further mention in connection with the question "to be." He is reported to be so completely emancipated from "the limited" that it is a common and apparently instinctive practice with him to speak of the great operations of Nature, the thunder, the wind, the shining of the sun, etc., in the first person, "I"—the identification with, or non-differentiation from, the universe being in his case complete. His democratic character was so thorough that he would take a pariah dog, the most scorned of creatures, and place it round his neck and even let it eat out of one plate with himself. This is somewhat like that re-

ported about St. Francis of Assisi, who addressed fire as "brother fire," and who appealed to the emperor for an edict against those who caught "his sisters, the larks."

The most interesting information given concerning Tilleinathan is perhaps that about consciousness without thought, or consciousness without sensation—a consciousness in which the contrast between the ego and the external world, or the distinction between subject and object, falls away. The West seeks individual consciousness, viz., an enriched mind, etc., but those advanced on *the path* seek cosmic or universal consciousness: *Sat-chit-ananda Brahm.* Individual consciousness takes the form of *thought.* Universal consciousness is without thought; it touches, sees, hears, and *is* those things which it perceives, without motion, change, effort, or distinction of subject and object. And that is the method of the true "to be;" it is Being. Such a Non-Differentiation is deliverance.

It seems vulgar and unphilosophical to ask, Where is Being? Yet that question seems naturally to force itself upon us. The scientist may ask philosophy, the atomic theory, molecular physics, organic chemistry, and thermo-dynamics: they all have something to say about Being, physically; but ultimately we come to say with the Persian poet:

> "All the earth I'd wandered over, seeking still the beacon light,
> Never tarried in the daytime, never sought repose at night;
> Till I heard a reverend preacher all the mystery declare,
> Then I looked within my bosom, and 'twas shining brightly there."

Behind the veil of self shines unseen the beauty and truth of Being. The mystic *introrsum ascendere*, the "inward ways," is the key to Being. Consciousness, conscience, and self-determination are its attributes. Life is the light of men. In the schools, consciousness, self-consciousness, etc., have certain definite meanings, and these are the current ones among people at large. But these terms have also a meaning among the Mystics, and in most cases it is entirely different from the current signification. The Mystics have also invented terms of their own for the faculties and for the products of those faculties,

which we understand by consciousness, etc.; and usually these faculties are much more powerful and comprehensive than the ordinary ones. They are, as defined for instance by Bonaventura, the *apex mentis*, the apex of all faculties, intellectual and moral. And no Mystic would think it possible "to be" without a full development of said faculty, and it is clear that they could not have that wonderful insight they show, nor any communion with Being, if they did not know how "to be," or, which is the same, to "stand in Universals."

Outside the ranks of the strictly so-called Mystics, we have Coleridge and Schelling, who have defined this form of consciousness. In "Aids to Reflection" it is called "an influence from the Glory of the Almighty, this being one of the names of the Messiah, as the Logos, or co-eternal Filial Word." This notion, that ideas appear within us from an internal source supplied by the Divine Word, is very rich and can only be fruitful to those who will thus try "to be."

Schelling calls the inner sense, which realizes Being, the "intellectual intuition." It is very much like Plotinus's "Intuition" and Coleridge's "Intuitive Reason." It is an intellectual ability by virtue of which a definite intuition is produced, while at the same time the way and mode of this producing is observed. We listen to (and overhear) nature in us, and discover the laws according to which Being manifests itself within. Studies on this line will bear rich fruits for the "to be."

The inner "Eye of Intelligence" has been given many names by the Mystics. Tauler calls it the Ground, or *mens* (mind), or *mensch* (man); and in this nameless ground dwells hidden the true image of the Holy One. In the Ground, Tauler observes the *synteresis*, an original capacity for immediate knowledge of Being. This substratum is the centre of the true "to be." "If," says he, "thou wilt know by experience that such a Ground truly is, thou must forsake all the manifold and gaze thereon with thine intellectual eye alone. But, wouldst thou come nearer yet, turn thine intellectual eyesight therefrom — for even the intellect is beneath thee — and be-

come one with the One; that is, unite thyself with Unity (Being)."

These are mystic definitions of consciousness and conscience from the standpoint of intellect. We have many more given us by the theopathetic Mystics from the standpoint of love. Prominent among these are John of the Cross (now accessible to English readers in a good translation), and Madame Guyon. They alone are not the best representatives of this form of mysticism; wherever the Bible emphasizes the Heart as the organ of understanding and the source of Being, it follows the same track. Madame Guyon sang:

" 'Tis not the skill of human art
Which gives me power my God to know;
The sacred lessons of the heart
Come not from instruments below.

" Love is my teacher. He can tell
The wonders that he learnt above;
No other master knows so well;—
'Tis *love* alone can tell of *Love.*

" Oh, then, of God if thou wouldst learn;
His wisdom, goodness, glory, see:
All human arts and knowledge spurn;
Let Love alone thy teacher be."

When the divine Love made a covenant with Abram and purified him to become the father of Its chosen people, lo! a "*horror* of great darkness fell upon him" when the sun was going down. The sacred lesson of the heart came to him not before "the instrument below," the sun, had gone down; and Abram in a deep sleep had been removed from himself. Not a gentle lesson that! But Abram became Abraham and was "the friend of God" after it. That was union with God! He passed through a state of Being.

Such a horror and great darkness I find frequently mentioned by those who have passed through these experiences. They tell us that this darkness precedes the light. The dark-

ness tends to prove to us our total blindness to the inner and real forms of life. Many Mystics call it a *divine* darkness, because, they say, it deepens our gratitude and happiness to know that we are to be delivered from that which separates us from the Divine. Be this as it may, here are forms of the "to be" which we need to study and practise.

Let the reader understand that this is the Land of Promise; however hard the climbing, yet "to be" is to attain the outlook from Mount Pisgah:

> "The rose looks fair, but fairer it we deem
> For that sweet odor which doth in it live."

CONCENTRICITY:*

THE LAW OF SPIRITUAL DEVELOPMENT.

BY J. ELIZABETH HOTCHKISS, A.M., PH.D.

(*First Article.*)

THE laws of the universe are the expression of Omnipotence. It is important, therefore, that they should be verified both by science and religion. If they failed to coincide in this respect the result would be inevitable confusion. The two are investigating different phases of the same problem, and the conclusions of one are of the utmost importance to the other. Science and religion are indeed so closely united that a failure to recognize this fact can only retard the development of mankind. Through a knowledge of religion we may hope to solve the all-important problems of the soul, and, with the inspiration of divine wisdom, science in turn must demonstrate the existing principles of religion.

In harmonizing religion and science we may hope to discover the laws by which definite progress may be made in spiritual growth. Religion is not a question of outward observance; it is a psychological fact existing within every individual, and its activity is a definite law, proceeding from an eternal principle. This shall be the line of our investigation.

In the present stage of development attained by the new psychology it will be found that the various phenomena of the nervous system play an important part. The physiology of the nerves having come to be very well understood, it remains for the psychologist to complete the investigation, which is

* Latin *concentricus*, having a common centre; the final attainment of concentration; identity of Being at the centre; the law of central activity.

now being done with most profitable and interesting results. It is the attitude of science to simplify its researches and to accept no more than can be established as a fact. In no other way can we arrive at the fundamental principles. This is certainly a safe position; and by thus tearing down all mystical and theoretical superstructure, psychology may hope to lay a more solid foundation, as the noble science in its bearing upon theology has long been placed in rather a decrepit light. It is as if it had suddenly received a revelation after approaching to the very verge of mysticism; as if its scientific character had been spellbound by the poetry of theology and by the charms of the Eastern religions, thus living upon the nourishment of the ancient lore and forgetting the need of further intellectual growth; as if reason had given itself into the hands of the ideal sentiment and forgotten to be active in this passive delight; as if the millennium had been anticipated many thousands of years before man had established his claim upon it, or gained it by a necessary process of growth. Thus we find in its reaction toward the other extreme that the orthodox psychology cautiously denies the unknown, and whatever powers it cannot explain are not recognized to exist. Soul is no longer taken into account, but that which was once understood as soul is chained to a more comprehensible expression and called "mind." The word is permitted only the slightest possible spiritualization and carefully referred to the attributes of the material mind even in a spiritual sense.

The old belief in animal magnetism is reduced to a purely mechanical basis and science has given it the name of hypnotism,* even dispensing with the personal element and reducing it to a form in which there is not the slightest intimation of any spiritual power, nor of any magnetic or electric fluid or force which may be regarded as a means of mental or spiritual communication. Since Braid has shown that hypnotism could be produced by fixing the eyes on an inanimate object, such as the stopper of a bottle or the blade of a lancet, he proved that this nervous state may be purely subjective and does not neces-

* From *hypnos*—sleep.

sarily result from the transmission of any personal influence by the operator; and Broca's assertion that "the subject is not *put* to sleep; he *goes* to sleep," also substantiates this statement; but in thus simplifying the subject for the purpose of scientific clearness, it must not be supposed that this mechanical hypnotism has satisfied all the elements involved. Spiritualism, animal magnetism, and mesmerism must still be recognized until their mysterious power has been more fully explained. Charcot even admits that the first conceptions of things are always simpler than the reality, and it would be a mistake to suppose that the personality of the operator never has anything to do with the phenomena displayed. The scientists are therefore bound to acknowledge this elective phenomenon to be an important factor.

Here, then, is the personal element beyond the mechanical, which is a residuum for still further analysis. Science is coming to this process gradually, and has already given considerable attention to a vast medley of unclassified facts, such as ghosts, illusions, dreams, and various psychic phenomena, which have hitherto been discarded as the fruits of a diseased brain or the illusions of a weak one; but in theology many visions, spiritual communications, and impressions recorded in the Bible are unhesitatingly acknowledged as denoting unusual power and are accepted as actual facts.

In order to gain a better understanding of the spiritual question it will be necessary to subject this element of personality* to a brief analysis. It will readily be seen that its source is in the sense plane and it always refers back to *self*. When we have set aside the element of self, however, we shall reach the higher plane of the spiritual, which may still preserve its individuality, if we keep in mind the fact that all spirit is one. In this sense of unity the terms "objective" and "subjective" will naturally disappear, for they lose their distinctive meaning. The scientist must therefore use such words as these in the finite sense, and merely for the purpose of scientific clearness. Having attained a conception of individuality,† as the

* From *persona*—a mask. † *In*—not, and *dividuus*—divisible: indivisibility.

manifestation of divine Being, we shall find that great power lies in the oneness of spirit.

As the hereafter must find its natural solution in the present, we can best resolve the subject into its elements by investigating the understanding of to-day. This exact knowledge is registered, not in theological doctrine but in science. The former is founded upon faith, the latter upon knowledge.

While still keeping in mind the element of growth, we shall find that hypnotism will serve a purpose simply as a stepping-stone toward a further understanding. Hypnotism is literally the extreme expression of control as inducing sleep, which may be accomplished by either personal or mechanical means. Mesmerism was more strictly characterized by the element of personal influence, in which have been found somewhat better results for the science of healing. Both methods are based upon the law of suggestion.

As there are various degrees of hypnotic influence, however, science is bound to recognize a form of waking hypnotism—a contradiction in terms but not in fact. This waking hypnotism is often seen in daily life in the influence of a strong will over a weaker one. It is the exertion of a human self-will. It is often the instrument of tyranny and oppression, for, with self as the centre, evil is the inevitable result. It obstructs the light and prevents a clear comprehension of truth. Hypnotism is an abnormal condition, and should never become a subject of careless experiment by those who are unfamiliar with its definite laws. At its best, when used as a remedial agent, it takes away the self-control of the patient and compels a dependence upon the human will of the operator.

It necessarily follows that the higher development of this subject is the conscious co-operation of two minds by mutual consent upon the plane of spirituality. When both minds have entirely broken away from the personal plane, they will find themselves in a realm where all desire is left behind and good alone prevails. The genius is one who may rise naturally to this higher atmosphere, but he who is less than the genius in his spiritual power may require the aid of one

stronger than he to point the way and encourage him toward the super-consciousness. In the effort to conduct this spiritual guidance upon a material plane we thus find a division of the Church into various communities, which will permit a personal supervision of the pastor over his people; and each, becoming impressed with the suggestions that belong to his separate personality, in time mistakes his special methods for the underlying principles of truth. By this natural process denominations are formed with widely differing creeds and more or less aggressiveness, which are bound to increase in divergence as they lose sight of the oneness in the religious principle.

This process finds a scientific parallel in hypnotism, which is induced by a concentration of the mind upon a material or personal object, whether by subjective or objective control. In all cases the repetition of the experience tends to establish a habit, which becomes in time so easy of accomplishment as to be called a principle. The truth is, these habits are often very far from principle, and may be traced back to the first misleading impulse. The human intellect is frequently at fault; accepting a false premise, it continues false to the end. To prove this fact we have only to observe the widely differing opinions, on the part of learned men, upon any subject whatever, and especially upon the all-important subject of religion.

From the fact, however, that no man has existed, be he ever so ignorant, without some form of religion, we are forced to the conclusion that it is only the outward form, as it is viewed through the lens of self-opinion, which is subject to change, and that all men possess within themselves the underlying principle for the expression of the soul. However differing in the degree of comprehension, yet in its nature it is ever the same, and constantly active in its beneficent influence. All denominations of religion are honestly endeavoring to turn the individual toward the recognition of the soul. Each, according to its light, is bursting through the successive whorls of materiality, and, in casting off the outer shell, looks back upon it as a form of idolatry.

In this process I have endeavored to find a law that will ad-

mit of satisfactory application, in simplifying all the varieties of "method" in their mutual search for the fundamental good (or God). The true process of spiritual growth is harmonious activity at *the centre of Being;* I have therefore given it the name of *concentricity.* Whether consciously recognized or not, it presents an ever-active attraction. Religion is within. It is constitutional, and every violation of this perpetual law is registered in consciousness, which we call *conscience.* This whispering of conscience from within is the guiding star of the individual. It points to the Christ *in* man, which is the Saviour. Theology is endeavoring to satisfy the proper action of this law, and having a need for some external expression it is apt to lose the subjective character of the principle and resolve itself into exoteric form. Thus it points to the man Jesus as the Christ, and its hope of salvation is grounded upon "vicarious atonement." Recognizing, of course, the supreme beauty of that sacred life and the inestimable advantage to the world in the example of his divine character, yet the law of concentricity demands an esoteric awakening and an individual salvation. Nothing could be more foreign to the true nature of the law than this shifting of responsibility from the inner being of the individual ego. None can atone for sin but the sinner himself, and the atonement is not an outward form but an inward obedience to this law of unity at the centre.

It is the fact of this ever-present influence upon the spiritual nature, which exists in the law of concentricity, that religion is entirely removed from the field of the intellect. It is not a question of opinion, nor of dogma. It is not given alone to the learned. It is a force constantly active in every individual, ignorant and educated, heathen and Christian, alike. The Scriptures appeal to the intellect, and to comprehend their meaning many a learned mind has labored in vain; but the concentric law is an ever-active attraction from within the very being of every created man, and consequently obedience to this attraction, even ignorantly given, is more consistent than opposition. It is for this reason that "wayfaring men, though fools, cannot err therein" (Isa. xxxv. 8).

When we pass from a state of nature, external influences tend to distract the mind. While Divine intelligence remains ever supreme, yet the human intellect is fallible; and in its action, reason is frequently rejected for mere argument or opinion. Mind is the controlling power. Its origin is in Divinity. When, however, the condition is reversed and mind becomes subject to the control of environment, religion falls from its high estate and degenerates into mere exoteric dogma. A transition period of development then finds its only means of spiritual grace in outward suggestion, whether personal or material, in which the "outward visible form" shall represent to the mind "the inward spiritual grace." The attraction of the law is still operative and purely spiritual in its divine nature; but the subjugated mind is compelled to build a material ladder upon which it laboriously strives to climb toward heaven. The very hopelessness of the effort has introduced into the "Church militant" such questioning as this: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" (Job xi. 7, 8). Vainly it attempts to reconcile this hopeless cry with the commands of the Saviour, "Seek and ye shall find," and "Be ye therefore perfect, even as your Father which is in heaven is perfect."

It then becomes important to break through the material form which has been constructed by the mind alone in order to gain even a glimpse of the true concentric law. Here we find the use of material suggestion, and in this reversed order of activity upon the assumed plane of materiality the law takes upon itself the following form. It then becomes an exoteric effort to adjust the exact focus of the mind, whether by subjective or objective control, for the purpose of gaining lucidity in the conception of truth and harmony for its expression. Existing in such form, the means is utterly inadequate to the end in view, for the very reason that the separation is increased and the lower nature of man vainly attempts to control the divine essence of mind.

As there are three planes of mind, the corresponding planes also exist in the development of the individual and in the evolution of historic man:

DEVELOPMENT.

1.	*Conation*	*spirit*	*being*	*Divine will*	*unity*
2.	*Intellection*	*mind*	*consciousness*	*self-will*	*separation*
3.	*Feeling*	*sense*	*nature*	*selection*	*multiplicity*

Experience on these planes may be classified as follows:

1.	*Animal*	*body*	*existence*	*subservience*	*multiplicity*
2.	*Personal*	*desire*	*control*	*fear*	*separation*
3.	*Individual*	*aspiration*	*harmony*	*obedience*	*unity*

The first and lowest stage is the merely animal plane. The attraction of concentricity leads it to look above for the law of its growth, and there it finds desire. By means of desire it exists. This is the state of nature. It is an unquestioning subservience to law—blind in its action because not yet awakened to consciousness. It is not ethical, for it has not yet experienced good and evil. To fall back upon nature may bring rest to the weary, for its very subservience reveals the action of law; but it can never bring peace to the soul, for to oppose the eternal law of progression is to retrograde. This first stage is powerless against superior strength and stands under the authority of mind. Man shall have dominion over it. This is the stage of "natural selection," "the struggle for existence," and "the survival of the fittest;" but these elements are largely diminished in the development of mind which brings new conditions for the second stage.

With the first knowledge of a higher power and the responsibility of free-will there comes the awakening of consciousness. We then perceive the law of reaction, which places the first stage in a negative relation. "The first shall be last," and with the swing of the pendulum the first law of the previous stage becomes the one for special condemnation. Con-

sciousness comes from eating the fruit of "the knowledge of good *and evil*." The virgin mind awakens to a consciousness of sin. Not yet able to grasp the continuity of development, the fruits of the sense experience are seen in the half-light of dawning vision as a punishment for the first transgression. By the attraction of concentricity, the mind awakens to the necessity of control over desire, and in its first experience of dominion over sense begins in turn to abuse its power in the expression of self-will. The contest of mind over sense develops a false condition of duality, in which it usurps authority from Divinity and attributes equal authority to its negative principle as "The Prince of Darkness." In the limitation of understanding, and confused by looking above *and below*, the two seem to co-exist—God and the devil, heaven and hell, light and darkness, good and evil. With the growing recognition of evil, the illusions of sin, sickness, and death come to be established as realities.

This is the stage of experience. It is the period of storm and stress, of doubt, questioning, and fear. The mind in its hesitation fails yet to grasp its divine authority, and turning toward "the world, the flesh, and the devil," ignorantly struggles with the illusions of darkness, and by the very act calling into existence numberless phantoms before which it is stricken with fear. This tending toward multiplicity leads to an exoteric form of religion. The problem of pain is a necessary result of the mind's duality, which needs only the supremacy of the One, omniscient, omnipotent, and eternal, when it will vanish like all darkness in the presence of light.

It will be necessary to keep in mind the dual nature of the will—as well as the intellect—self-will as distinguished from Divine will. Self-will reverts back to sense; the Divine will is selfless. Control, whether objective or subjective, is the exertion of self-will, which always suffers reaction. It is exhausting and destructive both to the object and itself. In the Divine will there is no effort and no compulsion; consequently no friction and no reaction. It is consistent, harmonious, and complete.

The fact of religion is not a question of the intellect, for the three activities of mind exist in every created being. Religious *consciousness*, however, demands an awakening of the intellect. This freedom of the understanding is given to the few in every age. Eventually it will emerge into the perfect intelligence. With the invention of printing and the great mental development now being gained through the circulation of books, this growth of conscious understanding is being vastly increased. All may yet have the advantages of the few. "Then shalt thou understand righteousness, and judgment, and equity" (Prov. ii. 9).

In the third stage a reaction again takes place. Self-will falls back exhausted with its effort and becomes in turn the object of condemnation. The pendulum swings violently in the opposite direction, but the lesson has been learned by experience which might have been anticipated by wisdom. At last the concentric law is recognized and obedience to its power renders man the instrument of the Almighty. The will and the intellect then become the servants of Intelligence. There is revealed the Divine power within the individual, and again within at the centre of Being. Through unity is he formed in the image of his Maker, possessing in his spiritual nature infinite power. The turning toward unity, consciously recognizing the concentric law, is the true esoteric stage of being, which discovers in the fruits of experience a divine necessity.

Whether gained by the anticipation of wisdom or through the bitterness of experience, the concentric law is the law of salvation. It can be found only within. Its principle is the spiritual Christ recognized in theology as the Saviour.

THE IDEAL OF UNIVERSITIES.

BY ADOLF BRODBECK, PH.D.

(*Eighth Article.*)

[Translated from the German by the author.]

CHARACTERISTIC of the time that has elapsed since the period of the Roman emperors, there has been a growing separation of the two political powers in Western Europe—State and Church. This has an important bearing upon the public character of universities, which have passed through two epochs—the Middle Ages and modern times. At the beginning of this separation, despite all temporary defeats, the clerical power predominated throughout in political affairs. This was chiefly the case in the Western Roman empire. The papacy is thus a weakened continuation of the old imperial Roman era, though the popes were more strenuous in emphasizing the religious character of their sovereignty. Contemporaneously, there gradually arose independent rulers, especially in Germany, France, and England. Then began those political struggles which, from the Middle Ages until now, have determined the relation of universities to public life. At present they have to deal with two political powers—the international influence of the pope in Rome and the imperialism of the respective European courts. In the Middle Ages the papal power predominated, but the influence of kingcraft in the control of universities was already beginning to be felt. The University of Paris, the most celebrated institution of that period, and numerically the largest of all times, was an illustration of this changing condition, though it was founded and fostered by the pope.

This supreme authority of the pontiff over universities continues to some extent until to-day, even in Germany. The

university was an aggregation of monasteries, with many privileges. With the ascendency of the imperial power in France, the king sought to derive certain advantages from it. And this interest in university affairs on the part of secular princes is still manifest, especially in Germany. As a result of this rivalry, originally friendly, between pope and king, the University of Paris was enabled to disregard alternately the wishes of either power. Thus this institution became a third political power, especially in the councils, in the elections of popes, and in appointments to high clerical offices, to which civil duties were frequently attached. Yet the real scientific benefit of this arrangement was small. Even according to keen-sighted contemporaries, the arrogance and egotism of the professors were as great as the status of scientific progress was inferior. Moreover, the students, who came from all civilized nations, were generally dissolute.

In the main the same unpromising conditions prevailed at the universities of the Middle Ages in England and Germany, of which the University of Paris was the prototype.*

In modern times the separation of Church and State, begun in the Middle Ages, became gradually more pronounced. This is particularly true of Germany, where great political changes have been brought about since the Reformation, and a Protestant power has arisen and grown increasingly hostile to the pope. Characteristic of the present era is the increasing superiority of the national secular power over the international power of the pope; yet the secular sovereign is still *summus episcopus*, and this has wrought much confusion in university matters.

This change in the condition of the world is manifest in the relations of universities to public authorities. In modern times the authority of the pope is being widely superseded by that of the State. While in the Middle Ages alone, or sometimes jointly with the king, universities were sanctioned and established by the pope, yet since the beginning of modern times

* Vienna secured a rector from Paris, to arrange the Vienna institution according to the model of the French capital.

they have been maintained more generally by the State. It is significant that the University of Witterberg—whence the Reformation started through the efforts of the German professor of philosophy and theology, Martin Luther—was the first institution of the kind not sanctioned by the pope. Since then many universities have been founded in Germany by princes, without papal co-operation.

In other countries, however, the university situation is quite different. France, for example, in spite of its social radicalism, has again fallen into the hands of the Roman Catholic Church even more completely than formerly; and it is noteworthy that the fame and grandeur of the French universities—which from a scientific standpoint were scarcely ever justified—vanished long ago. Despite artificial attempts of the various governments to revive their former splendor, we are still unable to find a free university in France. The possessor of the flourishing universities and high technical schools of the world is preeminently Germany, which is chiefly Protestant.

It is to be noted, in connection with modern politics, that the character of German universities is essentially national, in contrast to those universities of the Middle Ages, which were mainly international. How deeply national differences enter into the universities of to-day is clearly shown by the existing rivalry between the German and Slavonic elements at the University of Prague. Some German universities have been founded, or reconstructed, in connection with great national events. Thus at the beginning of the nineteenth century the University of Berlin was established as a centre for the development of national science and patriotism. With many unions of students in Germany, the maintenance of the latter sentiment is the chief aim; yet the danger of taking part in political affairs has not always been avoided, especially at large universities. A student should attach himself to no party, either political or religious, for by so doing he relinquishes his academic freedom.

The universities, therefore, have become institutions of the State, and, as Plato demanded more than two thousand years

ago, have been placed at the head of the entire scholastic organism. Another of Plato's requirements has also been widely fulfilled, namely, that those who possess the highest scientific education should receive the most important official appointments. The universities, especially those having Roman Catholic faculties, have still to recognize the supreme authority of the pope; but, on the whole, their condition has been much elevated in modern times, especially since public law has guaranteed the freedom of science and its doctrines.

Still, it cannot be denied that, notwithstanding the advantages which the universities have gained from their purely official character, their ideal has not yet been attained; for a certain applause is rendered to the man of science by the highest political factors, from which, being entirely a professor of the State, he cannot withdraw without neglecting certain obligations. This exercises in many cases a pressure which must diminish his unconditional investigation of truth, often without his being conscious of the fact. Regard, moreover, for possible or existing collisions with the ruling power results in occasional harm to the truthful minds of peace-loving or timid professors.

The high technical schools and the departments of physical science at the universities will doubtless be slow to perceive anything imperfect in the present condition. Several spheres of spiritual science also, as philology, may be quite satisfied; but the more essential spiritual sciences, as philosophy, theology, jurisprudence, and political economy, now and then arrive at scientific results which do not harmonize with established institutes, or with views prevailing at the various centres of modern culture. Indeed, the relative necessity of such differences can easily be proved. There is only one truth, and this is unchangeable. Political and religious matters continually change, and therefore deviate more or less from the ideas which science seeks to establish. This condition should be removed.

There sometimes occurs a conflict between science and the political powers. Either the deviation from that which is established and recognized has a scientific foundation or it has

not. In the latter case, of course, there would be no injustice toward science if the deviation were not allowed by the State. That such cases will arise is inevitable, since the investigating science does not proclaim itself infallible. By claiming infallibility, science would renounce its right of existence. Investigation has a meaning only when one does not assume to be in complete possession of truth; yet it is always difficult, objectively, to discriminate between truth and error. This should not be attempted, as is often done, by politicians or corporations serving the State, but methodically by men of science. The fundamental principle, then, is that scientific questions are not to be decided by governments, but by specialists of undoubted capability.

We have now to examine a second proposition—that the deviation is necessary to the progress of scientific truth. The first requisite is that this truth must be recognized as such by the State. Truth cannot be long suppressed by governmental power without working injury to the community; yet science cannot justly demand that the State should reduce at once to practice all that has been scientifically determined, for the State must consider many pedagogic and politico-practical questions from which theoretical science is free.

Educational matters in England are managed chiefly by society itself, which resolutely rejects the officious interference of public authority. This system has advantages and also drawbacks. It is a state of things in many respects injurious to most educational institutions, the aim of which is to impart, objectively, knowledge of the arts and of moral and practical training. If we except obligatory instruction in religion, in a well-governed State there is probably no danger, but much benefit, provided the government exercises ordinary wisdom in the matter. Thus technical institutions, which always require support, derive great advantages from this source. But the higher the stages to be reached at any school, the more favorable will be the prospects if the institutions are independent. It is also more advantageous to the freedom of science if the uni-

versities are not government institutions. The pressure which the State involuntarily exercises over salaried officials is thus removed. Yet complete severance from the State is also hurtful, for the beneficial influence of the sciences upon the government would necessarily suffer loss, and the necessary stronghold and background of the universities would often be lacking. In reality there are only a few universities and scientific unions entirely independent in England. The two historic universities of Oxford and Cambridge, though wealthy through private legacies and consequently independent, are still closely identified with clerical matters.

The ideal of universities will probably develop itself first in the republican States of North America, provided real universities be among their future possessions. The present institutions are mostly special schools, founded by sects. In this country, however, the State takes a deep interest in educational matters, supporting them liberally. Moreover, private individuals spend magnificent sums for the maintenance of improved school buildings and libraries. A large tract of land is set apart for the support of schools from its annual income. But their real management is left to the so-called school community itself. A certain harmony is introduced into all school matters by the Bureau of Education, which forms a part of the portfolio of the Interior.

In America we find three kinds of institutions for science and art: (1) Those founded by sects, chiefly Christian. Out of them the ideal will never be developed, as they are more or less bound by dogma; and dogma is the death of freedom in science and art. (2) State universities. From these also the ideal is not to be expected. In consequence of the separation between Church and State these institutions are not complete universities, because they exclude theological subjects and the historic and philosophic researches connected with them. It is contrary to the true aim, to the essential universality—in fact, to the very name of a university, to exclude such matters, for they are the centre of all deeper thought. Therefore, the term "university" should not be applied to

sectarian schools nor to such incomplete State institutions. (3) Private institutions for the higher branches of science and art, independent of Church and State. From this class the ideal of universities will doubtless arise, especially if the State, without interfering in any way as dictator or censor, lends its material assistance to such private undertakings. Yet at present they afford scarcely a nucleus for a great university in the sense of these essays.

Therefore, there is only one way in this country to attain the ideal — a complete university, absolutely independent of Church and State, established as a private institution, by private subscription. It should be so commanding by its superiority over existing universities and academies that the State cannot overlook it, but shall be morally bound to acknowledge it as a power and to assist it pecuniarily, without even attempting to dictate its policy. Such a university—private, yet assisted actively and unselfishly by the State — was the ideal of Plato two thousand years ago. It will be realized first in this country, by the establishing of a single institution as a model university; but later there will be many of the same kind in this and other countries. May these lines be read by those who are wealthy and intelligent enough to take the matter in hand and lay the foundation of a truly ideal university.

The complete ideal will doubtless never be wholly realized at a single institution, though one may approach the true ideal more closely than another. Thus far we are unable to point to an existing university as even approximating it. All universities existing in civilized countries at a given time approach it from different sides; although based upon the particular local, material, or national advantages, each one seeks to reach a common ideal. True science and true art are *one;* yet it must be conceded that technics and art in general more easily admit of individualization than science, which is based essentially upon the laws of thought and being which are common to humanity. Thus the English, owing to their easy communication with all parts of the globe, are peculiarly enabled to work for an international unity of the sciences; to promote the study

of Oriental languages, and to make collections of objects of natural history, art, and technics of all kinds; also, by means of their great wealth they are able to conduct on a large scale scientific expeditions for geographical and meteorological purposes. The Germans, on account of their methodical training in science, are enabled to promote philosophic treatment and systematic arrangement of the sciences; while almost every other nation has its peculiar advantages and capacities.

A second consideration is that the ideal of universities cannot be imagined as attainable at any given time. The ideal is not a stable condition, but rather an ever-changing process. The problem, therefore, must be solved anew by each epoch; and the more the universities correspond to the prevailing standard of culture, the more closely will they approach their ideal.

There is to be not merely an interchange of ideas and a common striving after the ideal at all universities, but each must try to become more and more perfect, with a view to the ultimate realization of the ideal. The time will then have arrived when civilization is interwoven with a net of universities which, in their entirety, form a united power for good, and, being the very eye of culture, are an increased blessing to humanity.

We shall conclude, in the next number, with a review of the system of all sciences.

THE RELIGIOUS TRAINING OF CHILDREN:

THE IDEAL AND THE PRACTICAL.

BY ABBY MORTON DIAZ.

(*Conclusion.*)

"Terrestrial charts are drawn from celestial observations."
"The Real drinks music from the Ideal Thought."

SINCE "in union lies strength," success in any enterprise demands union of purpose and of methods. The multitudes that are dealing so vigorously with existing evils are evidence enough of common purpose and effort in the direction of improvement. In methods, we find confronting each other, as if they were two, the Ideal and the Practical. The idealist presents as ideals Truth, Love, Justice, Honor, Oneness, and Spirituality. If distinctively religious, he urges certain lines of belief; if distinctively metaphysical, he withdraws from the practical, since "all is Mind," and confines himself to the announcement of truths and gaining their recognition, perhaps insisting that in order perfectly to reflect the Divine Image we should not disturb our serenity by meddling with the disorder around us, and that even cases of healing are important only as they demonstrate Being.

Says the practical man, "Tell us not what to *be*, but what to *do*." He works at what he sees. He sees a swarming tenement-house and sweat-shops, and forms a League to suppress them; sees a saloon, and calls for legal enactments; sees pauperism, and builds an almshouse; sees crime, and builds a prison; sees hunger, and supplies "free soup"; sees rags and nakedness, and furnishes garments; sees disease, and deals with it bodily,

by founding hospitals. His work is chiefly one of adjustment, dealing with results rather than with causes.

Now, for successful world-betterment, the ideal and the practical should be recognized as one—as a daisy is one with the daisy idea at the back. Indeed, this union of the two has high indorsement. The dictionary tells us, from good authority, that "when metaphysics loses its connection with physics it becomes empty and dreary," and "when physics ceases to be penetrated with metaphysics it becomes confused and stupid." A far higher authority is Life as manifested in Nature, the inner connecting itself with the outer in the very minutest details, each form becoming such from the unseen ideal which shapes it. Let the practical men, then, seek the highest ideals. And the metaphysical —let these not sit apart in ecstatic contemplation of themselves as images of the Divine, saying, serenely, "All is Mind; this all is the all of Reality." Since Universal Mind concerns itself with the outward, why not they? Also, if reflections of the Creative, they should themselves be creative. "The Father worketh hitherto, and I work." Then let the Ideal and the Practical unite in building up this human world by divine methods and according to divine laws.

Suppose the union were made. Says the practical man to the apostle of Mind: "What is your idea? You wish for our children a religious training. You see with what they will have to contend—the political corruption, the planned ruin of railroads, the knavishness in business management, the money greed, the accepted rule of selfhood, the tyranny of trusts, the distress of the impoverished, the desperation of strikes, the enormous outlay for the punishment of wrong-doing, the extent of the social evil as showing the degradation of both men and women, and the hosts of the unemployed: have you an idea mighty enough to cope with such a multiplicity of evils?" Surely, is the reply, since their multitude need not imply the same number of causes. The affairs of a whole city would be thrown into disorder by the single error of calling two and two five, in keeping the yearly accounts. The sure move toward order would be to find the mistake. So in this human entan-

glement. But who is to move? Who is managing all this? Who punishes the wrong-doers, supports the impoverished, and makes the laws for the people? The State. Very well. The obligation of supporting implies the economy of *educing* the useful faculties of each; the right to arrest, judge, and imprison, includes the duty of correct guidance; moreover, the cost of all these demands the economy of prevention. What can be a more practical idea than that the State should use the means she possesses for the ends she desires? The schools are her charge. She desires, in her citizens, usefulness; and in the way of character, excellence.

The ideally practical thing, then, is a public education which will tend to develop in *every child* the faculties for use and the qualities of character which will insure excellence in conduct, thus securing for the State the utmost of human value. Were a force discovered which could be directly turned into money, how swiftly would it be utilized, its full capacities learned and brought forth! But the most precious of all, the human life-force, is allowed to run to waste, and even worse. Here, then, is the mistake. How much of crime and misery might be saved by a thorough education in honor, justice, integrity, in the religion of the heart! Methods of accomplishing this are yet to be thought out and brought into general use in schools and homes.* It is safe to say that they will be other than our present methods — discipline, reproving, punishing, rivalry, and moral injunctions.

The just-mentioned essential qualities, together with love, goodness, kindness, unselfishness, have been theoretically connected with "religion," and thus in a measure set apart from common use. Indeed, much of our present discordance is owing to a teaching and a preaching which have made a mystical separation between religion and every-day life. If it only could be understood that the highest religious ideals are to be made practical in the commonest affairs—just as the Divine Intelligence is everywhere present in the common, every-day pro-

* In many of the States school attendance is not compulsory, and in a number of cities there are too few school-houses for the children.

ceedings all about us which we call Nature! As to the objection of bringing the Bible into the school—bring only what has general acceptance. Of this there is plenty in our Scriptures and others. From the Persian, Hindu, and Chinese we have: "Justice is the soul of the universe." "Poverty which is through honesty is better than wealth from the treasures of others." "Not in the sky, not in the midst of the sun, not if we enter the depths of the mountains, is there a spot in the whole world where a man might be free from an evil deed." "More lofty than a mountain will be the greatness of that man who controls himself." "Silence for the remainder of thy life is better than speaking falsely." "Feel toward others as you would have others feel toward you." "Bear, even when you can retaliate." "Overcome anger by love." "To him who does me a wrong must go forth my ungrudging love." What a book of inspiration could be made from principles thus set forth, with similar ones from our own Scriptures! And since character influences character, to these should be added, as studies, biographies of noble men and women, and collections of incidents illustrating all noble qualities. The highest ideals are none too high for the children, as individuals and as the future builders of our human world. Enthused by these, a competent teacher will find ways of making goodness as compelling as the rosebush idea is in forcing the out-blooming of the rose. But for this the separateness of "discipline" must be replaced by the at-one-ment of teacher and pupils in a mutual purpose. In a school not far from Boston, such union was secured by means of both parties deciding in common council what rules would best serve the interests of the school. The result was seen in that harmony or perfect accord which always *must* come from applying the grand world-principle, *Oneness*. Conscience ruled. The pupils, having agreed to "no communication," felt in honor bound to fulfil their agreement, and except at appointed times refrained from conveying an idea to each other, even by signs. The teacher could leave the school at any time and the honor of the pupils preserved perfect order. They were glad and worthily proud that it should

be so. Neither in her presence nor absence was the stillness an enforced one. It came naturally. The compelling power of goodness was working by its own inward necessity. The delighted co-operation of the pupils, and their respect and affection for the teacher, were a fine illustration of the ideal working out into that practical good order so striven for by teachers and commonly secured by "discipline." The school was not a kingdom; it was a republic. A grand object-lesson must any such school be to the youth who will compose the future governmental force of a People's Government — formed on the idea of mutualness and modelled after Plato's ideal republic, whose affairs were to be conducted for "the equal advantage of all." Another character school, once well known, was that of Fellenerg, in Hofwyl, Switzerland, of which an account may be found in the libraries.

Imagine schools like these, instilling principles the most exalted, and creating an inward necessity for righteousness! Imagine them everywhere throughout the country, giving the life-direction to *all* its children! What could be more practical? For this must not be regarded merely as duty or favor to the individual. It would be the surest economy, even at the needful additional expense of a much larger number of schools, with many less pupils to a teacher, and at the further cost of teachers possessed of the finest culture and qualities, and well trained for character work. In fact, the preparation of teachers for their calling exceeds in importance that of preachers as much as right-forming is better and thriftier than re-forming.

Now, those who are in and of the existing conditions of a period usually judge any proposed plan of advancement by those conditions, which is like trying to lift oneself by one's own boot-straps. Thus, to show what should be the true aim in human management we must take an outside stand—as would a culturist in regard to his nursery—and consider education, not as it may fit human beings for places graded according to prevailing ideas, but as preparing them to *live;* and life, for any and every one of them, means the distinctively human powers in full activity: whereas multitudes now are fitted

merely for hand labor, and chiefly for animal existence, their higher faculties being undeveloped; which not only deprives them of that fulness of life which is their birthright, but is a loss to the State of so much of human value.

At present all education has to be considered chiefly with a view to money-earning; nor can this be otherwise so long as even artists have to talk of "pot-boilers," and religion has to be supported, and often to support itself by the ordinary money-making methods, although these are directly opposed to its own fundamental principle—*oneness of all with each and each with all.* It is well known that these methods are based on the self-hood principle—each for self, regardless of loss and ruin to others; also that human existence is now arranged on the layer plan, the underneath layers making a standing-place for the upper ones. Obviously, those who consider this state of things natural and right, and are reaping its material benefits, cannot see the importance of an education which shall bring out the full individual powers wherever existing; much less will they formulate a plan for such education.

Who, then, will do this, if not the religious people, together with the metaphysical; in other words, the idealists? "Build your castles in the air, and then—supply the foundations." Every step of the world's practical advancement has been accomplished by an advanced ideal and by insistence on its application. The idea of equal right to self-ownership, and a demand that such right be allowed, overthrew American slavery. This was ownership of body. But Man is other than body, and our present ideal is for a higher freedom. We must now assert the equal right of *all* to the unfettered exercise of the higher human faculties—yes, the highest—and repudiate any management or system which makes this impossible. Might must yield to right, and existing conditions restricting this right of complete self-ownership will have to yield, some time and in some way. That this may come about in the natural way, Nature's way, which is the Divine way—from within outward—let the idealists unite in setting forth a plan of education which shall so educe the powers of mind, heart, soul, and

body that human beings shall be free to live human lives with all their powers for good and for use in full activity; and let the "necessities of life" mean whatever this may require.

Several causes now operate against this, and "to explain the why of things we must discover their reasons and their ends, which is the office of metaphysics." And surely those having religious training in charge should demand of the State a kind of management which will allow a practical righteousness now declared impossible. And, above all others, should those engaged in the Religious Training of Children ask that conditions be so changed that the high principles instilled in the training may shape and rule the after-life—this, too, being now declared, for the most part, impossible.

In regard to the improvement to be wrought by a complete education, what would be the ideal? That is, what conditions would we seek, supposing we could obtain them? Take, for instance, one family now in the ignorance and destitution of the slums. We would like, would we not, to see them, by their own efforts, well clothed and well fed; living in healthful dwellings; taking books from the libraries? And if the children have mechanical or inventive skill, a taste for music, painting, literary and scholarly pursuits, a liking for studies in science, we would wish these powers developed. Should they become so "improved" as to be eager for the highest culture and enjoy best the highest enjoyments—what a gain, both to themselves and to the community! We believe, then, in such a change for our family. *Believe?* Why, had the committee of the Christian Charitable and Reformatory Association been the means of it, so wonderful an instance of success would have been proclaimed from platforms and pulpits, published in official reports, heralded in newspapers, and made a matter of general rejoicing.

Now, if this would be so in regard to one family, the prospect of a similar elevation for every family should be hailed with a universal chorus of delight. Are you good people all ready to join the chorus? Are you desirous that house-servants, seamstresses, the various craftsmen who supply your

needs, together with street-sweepers, rag-pickers, and the still lower grades—are you desirous they should become your equals in culture and intelligence? Those who now take pleasure in a cheap chromo, would you have them take greater pleasure in a true work of art? Those who delight in the hand-organ, would you have their musical taste best satisfied with the works of the great composers? Those who are now captivated with the dime novel, would you see their eyes kindle and cheeks flush responsive to the well-put wisdom of a George Eliot or a Shakespeare? Those who are not good—this question, however, need not be asked. There is no doubt that you are willing all should be as good as yourselves; but are you in your heart of hearts desirous that all should be as learned and as cultured, and in every way as advanced, as yourselves? Is everybody? Are all the members of all the churches and of the Christian Charitable and Reformatory Association? If not, why not? On the principles of Christianity and of republicanism, why not? Will any dare say that the subordinate who serves their needs should be educated for no higher plane, because, as society is now constructed, there must be the servers and the served? Is "society" a divine institution? Is it a part of the divine plan that human beings exist in layers, or strata, arbitrarily laid? Natural inequalities there will be always, but all should have equal chance of attaining unto *their* highest; and if this Law of Individual Freedom break down society, what then? Why, then, something a thousand times better—different, but better.

To go back to the family whose improvement was effected by Philanthropy. Can any be so blind as not to see that all such efforts should be taken from Philanthropy—which is but an embodiment of past thought and has to work upon material already shaped—and assigned to Education, which by its one vast opportunity (an ideal education in home and school) can do for all what philanthropy would so exult in doing for a single family?

In giving suggestions for such education the idealist will put aside all thought of human beings as a part of our present system of rivalry and competition, and consider not "the life of

trade," but the *life of Man.* What culture does for plants—enabling each to show forth its full powers—must education do for every child. "Education acts on original faculties. . . . implies that he is full of possibilities; that he can be helped to self-realization and power." A recognition of the Divine Image in every human being will cause all to be revered and thought worthy subjects of educational effort. The stigma upon hand labor will be removed by disassociating it with ignorance, but at the same time it will be taught that a lifetime of what has no use for *mind* cannot be life for a human being. "I think; *therefore* I am." "To think is to live" (Cicero); and the definition of Man is "one who thinks."

The inward necessity for righteousness will be a chief aim in the new education, and, by the restraining power acting from within, human affairs will proceed in an orderly way. Education will be valued, not chiefly for getting a position or for acquiring wealth, but as it helps in developing life, that life which is to be continued beyond the existence of the flesh. For this the spiritual nature should be aided in its development; and not only for this, but that the spiritual be made for all a sure dependence for health and strength, and a sure basis for that exalted living which the Scriptures declare to be "the fruits of the Spirit."

As to Religious Training, the new education will join what man has put asunder, so that there will be no distinctively religious training. All training will be religious, for it will show the divine laws as everywhere revealed, and insist that these rule human life; also, that the Divine Indwelling, known as the Inner Voice, guides in every act. It will undo what so-called religion has done in the way of separation by locating God and heaven far away, and will represent heaven in its true light as an inward condition attainable by all at any time, and the Divine Being as omnipresent with all and in all.

Coleridge speaks of the incessant activity of early infancy as "body and soul in unity." So of heavenliness, and worldliness; it will be taught that these should be in unity, the heavenliness working out by and through the worldliness, in the very

smallest details, as does the Divine Intelligence in Nature, and as devoid of mystery.

While thus insisting on the almighty power for good in every child, the Idealist will meet with tremendous opposition in the form of a belief in the absolute and unchangeable selfishness and badness of human nature. It is one that effectively blocks the way to human advancement. It is everywhere expressed; it seems to be a race-belief, and is obstinately held even by church people, and just when they are exhorting to a righteousness which this belief makes impossible. The weight of it holds humanity fast. As well expect a body of cavalry to advance when every horse is tethered to a post, as to expect human advancement when every one of a vast majority is held fast by a belief in the selfishness of human nature.

This obstacle will be disposed of in two ways: First, by showing the opposite Law of Oneness as revealed in the outer world—life there being carried on by organisms, where, as has been shown, the complete life of each part *makes* that of the whole, and the complete life of the whole *depends* on that of each part. This plain and simple law, uniting the ideal and the practical, is easily taught, being revealed in every plant and flower, as well as in the human body. Secondly, this obstinate and prevalent belief is also disproved where the human touches the Divine—by the Inner Voice, which *never* gives responsive approval of selfishness or of anything known as evil. Also, the highest thought of the world, spoken in all ages and places, shows the demand for and expectation of human excellence. "Thou pure and all-pervading Spirit that dwellest in me, as I know by my own horror of a lie, manifest thyself in me as Light when I think; as Mercy when I act; and when I speak, as Truth—always as Truth." (From the Egyptian.)

The three grand Laws of Life — of Life through Individuality, and of Oneness as acting through organisms — will be made the foundation of the new education. We can almost imagine, even now, the change wrought in human conditions were all the children educated in the belief and practice of the law of Oneness and to show forth the fulness of individual life.

The idealist's mental vision will show him that what is done in the schools will be only partly effective if not done also in the homes. Now, what does this prove? And, further, what does it demand? It demands in the advanced stages of education a department of Parenthood Enlightenment, devoted to the *science of human beings* (or human science), and teaching, for one thing, *how* may be developed the good existing in every child. So much depends upon methods! Space limits forbid even the mention of the aims of such a department, or a suggestion of its methods. But the idealists should keep the idea in view until Boards of Education recognize its necessity as a means of the country's prosperity.*

Religion, too, should demand of the State conditions allowing the divine laws to rule in human affairs, that religious teaching and preaching shall not be in vain. This, indeed, would be the true union of Church and State, which would result in worldliness and heavenliness in unity.

* See "Lectures on Education," by Herbert Spencer, and by Horace Mann; also, for details, "Domestic Problems," by Mrs. Diaz.—ED.

REGENERATION *VS.* DEGENERATION.

BY W. J. COLVILLE.

(*Part I.*)

AMONG the varied signs of the day may be noted a tendency on the part of some writers of ability to enlarge on the most depressing aspects of our *fin de siècle* civilization. Granting that it is perhaps too artificial to be really healthy, and that certain evils undoubtedly exist, still it is not thereby proved that we are actually retrograding.

Popular literature is frequently morbid, and many declare that, though sad indeed, even the darkest pictures are all too true. But are these views correct? To be true to life a picture must be many-sided, embracing features which frequently seem paradoxical. Do the pessimists and deteriorationists ever present other than the darkest side of life's picture? The expression, "a fool's paradise," is constantly on the derisive lips of those who seem determined to see nothing but the plague-spots of society; but may there not be "a fool's *inferno*" more foolish than any highly-colored *Paradiso*, which is at least a beautiful folly?

In this objective state, no observing person can truthfully say that all is fair, and sweet, and honorable; therefore no faithful artist can paint all things as they actually exist *couleur de rose*. But if art in all its forms be rightfully an incentive and aid to progress, then it is the duty of the true artist—painter, sculptor, musician, poet, littérateur, or dramatist—to select healthy and ennobling subjects in preference to those which tend to increase sorrow by turning hope into despair.

The chief object of this article is to counteract in some measure the baneful effects produced by a too vivid and incessant

contemplation of disfigurements and grievances, a practice which has unhappily become prevalent in many quarters. Some writers of decided talent (though probably of little *genius*) untiringly depict the woes and sins of humanity, as if the world were rapidly going to destruction and they were specially commissioned to advise us of the fact.

Plays, novels, and magazine articles teem with direful proofs of certain and rapid deterioration, and we seem to be regarded as participants in a mad race toward death, or as mere puppets of a fate designed by a blind and vague monstrosity known as the "Law of Necessity." Heredity and environment are the catchwords of this pessimistic cult. By means of a fatal heredity we are forced downward, it is said, and a diabolical environment only accelerates our fall. If science, instead of nescience and sciolism, were brought into court to testify to the true nature of heredity and environment, we should be told that both are largely under our own control, and that nothing is too strong for the all-powerful spirit of man when once he recognizes his innate potency and determines with all the energy of his essentially god-like nature to compel fate to serve him as he wills. Hereditary tendencies undoubtedly influence us at the outset of life, and no kindly person thinks reproachfully of those victims of an unhappy physical origin who, being as yet unaware of their own spiritual possessions and capabilities, are held in the vice of inherited proclivity to abnormality. But no fate is hopeless; no human existence is so fettered by infirmity or hedged in with error that it cannot extricate itself, though possibly not without assistance from more "fortunate" neighbors.

There are two kinds of optimism—one totally *laissez faire*, and the other practically stirring and vigorous. The doctrine of regeneration—the new and second birth of humanity—as understood by science, is by no means synonymous with the religious tenet that man at his birth is totally sinful and depraved, and can only become a child of God by a complete change of nature. There is doubtless a great esoteric verity underneath that dogma, but the truth is so obscured by assumptions that it

is difficult to find. The New Testament, however, is quite clear in its teachings, notably the third chapter of the Gospel of St. John. The new birth is but an introduction to a higher realm of consciousness. "Except a man be born again, he cannot see the kingdom of God." The word *see* is highly suggestive here, as it unmistakably refers to spiritual vision, or interior apprehension of reality.

The true optimist, working for the regeneration of humanity, acknowledges that the present state of society is imperfect; but he denies that it is rotten at the core and is constantly drifting from bad to worse, as the opposite school asserts. It can surely never be otherwise than healthful and of use to search for the finest passages in literature, the grandest and sweetest strains in music, the most symmetrical figures in sculpture, and the most harmonious blending of form and color in the painter's art. The critical spirit of the times is responsible for many of the very tendencies which are brought so prominently to the front in the painful scenes depicted in the literature of to-day. Is it healthful to be forever contemplating empty skulls, while so many active minds await examination? Need we perpetually interrogate closet skeletons and force open private cupboards to prove the unwelcome ghosts of the dead, while the fields of the living are filled with summer blossoms and the air redolent with their sweetness?

The vice of criticism is the bane of modern civilization; and the sensational interviewers and reviewers of the period seem to close their ears against harmonies, so intent are they on listening to discords; and to shut their eyes to purity and honor, so eager are they to retail the latest scandal to the highest bidder. Newspapers certainly do good, but they might do more good and inflict less pain on their readers were they to devote paragraphs to vice and crime and double-leaded columns to virtue. "But," say the alarmists, "were you to make less of evil, people would soon indulge in it even more unblushingly than at present; and were you to lessen in any degree the condemnation meted out to the guilty offender you would loosen moral restraints already lax, and in consequence assist the wicked

world in its downward course!" In reply to these arguments, the thorough-going optimist may simply say: You are leaving completely out of account the immense force which proceeds from real virtue.

It is the growing conviction of workers in reformatory causes that there are two sets of foes to be encountered, and that the most difficult to cope with are those who consider themselves pre-eminently the friends and promoters of "righteousness." It may safely be said that the best minds—the soundest, cleanest, and healthiest, the world over—rejoice in manifest progress; but there are depressing features, discouraging to all save a few interpreters of the signs of the times who feel sure that the present days are mentioned and foretold in the Great Pyramid, and that we are now in a narrow passage leading into a King's Chamber, where all is light and liberty.

If we are at this moment in a specially transitional state, then many signs which would otherwise be depressing may be positively encouraging. Swedenborg has much to say of *vastation*, which is only purification by means of an outlet for whatever is distorted or inverted and has therefore become infernal. Swedenborg, with characteristic realism, teaches that the heavens and hells in the universe stand feet to feet—the heavens erect, the hells inverted heavens—so that the soles of the feet of the heavens meet those of the feet of the hells. This curious imagery, which is, however, quite in accordance with the Hermetic doctrine of the Great Man, serves as a vivid picture of what evil really is. When we recognize it as simply an inversion of good, we shall speedily learn how to cure the otherwise incurable. Were there in the universe a devil from the beginning—an eternal spirit of evil, co-equal of God, who is Goodness Absolute—then the everlasting reign of evil would be a certainty; but even Milton's tremendous Satan and Dante's legions of the *Inferno* lend no countenance to such a supposition. A fallen angel who was once upright, and therefore in the nature of things capable of recovering from the deepest fall, is the worst conception of either of the great dramatic poets who gave to Europe its Satanic Majesty.

A mediæval legend concerning the devil shows how keenly alive were the thinkers of even that darkened period, and how truly and practically metaphysical were their ideas concerning the regenerative influence of elevating suggestions and the deteriorative trend of pessimistic inculcations. The story runs that during the Middle Ages the devil frequently donned the habit of a preaching friar; and when officiating as a zealous monk in a church pulpit, the arch-enemy of souls (or one of his emissaries) had but one theme of discourse—the horrors of hell and the tortures of the damned. So fiery were the words and so declamatory the style of the intrepid exhorter that the listeners imagined they could see the flames and hear the shrieks and groans of their fellow-sinners; but tradition says most truly that by depicting such nameless horrors no one was led to live a worthier life. To adapt a phrase from a poet's version of St. Anthony's sermon to fishes, "Much *frightened* [not delighted] were they, but each went his own way."

But there is quite another side to these tales of the Middle Ages, for the same tradition says that sometimes a bright and glorious angel disguised himself as a preaching friar; but when he ascended the pulpit, his heart being full of the love of God and the raptures of saints in heaven, he could discourse upon no other theme, and as the sermon proceeded hard hearts melted, sinners were converted, and souls were saved from error and its consequences—all through the agency of an appeal from first to last to that pure love of godliness which, though it slumber profoundly or be deeply concealed, is never absent from a single member of the human race.

It is to be regretted that many gifted writers, some of them women of genius, should lessen their own glory and trail the garments of literary art in the mire in order to paint in glowing colors (and not with evil intent) the most flagrant short-comings and perversions of the least sanctified elements of society. The plea is often made, as was done in many stirring temperance lectures by John B. Gough, that the wretched spectacle of the inebriate served to deter youth from taking the first plunge into the sea of drunkenness; but would the effect upon

boys be good were their preceptors constantly to assail them with graphic portrayals of such degradation as the confirmed toper exhibits? Surely the constant companionship of high ideals, noble examples, and virtuous suggestions is worth infinitely more in building up stalwart, unimpeachable manhood than all the vice exhibits which could possibly be concocted.

Whatever is pure is purifying, and whatever is depraved is corrupting—so far as the influence of either can extend. It is on this declaration that metaphysical activity in a regenerative direction is based. The subsistent idea is that human nature is surely rising, even though its upward career be by way of a spiral pathway rather than up an inclined plane. We apparently retrograde, while actually advancing. We fall in rising, and rise after repeated falls to heights we could never have attained had it not been for the experiences gained while travelling from the primitive Eden of nude *innocence* to the sun-clothed state of knowledge which goes hand in hand with *purity*. It is but rarely that we find moralists discriminating as they should between innocence and purity. Virgin innocence may be likened to a pearl, white but lustreless, while purity is like the dazzling diamond, which flashes forth a thousand scintillations from its facets' radiating surface.

The two sons in that sweetest of all anecdotes, the parable of the "Prodigal Son," distinctly represent two conditions of humanity — the one remaining in its original, undisciplined, inexperienced self-complacency; the other displaying the ultimate result of conquest over every temptation. The battle of life is a struggle for higher existence. Mere perpetuation of race by multiplication of species could never fulfil the end of evolution. We are indeed potentially all that we ever shall become; but our gifts lie dormant, and we are satisfied to doze before awakening to the glorious realities of living, by the wand of all that trying experience which is only a testing and educating process.

(*To be continued.*)

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

THE NATURE OF METAPHYSICAL HEALING.

No surer proof exists that the world is realizing the inefficacy of pills and powders for curing disease than the readiness with which it inquires into the principles and practice of new systems of the healing art. Life and Death are the questions involved, and to these seemingly hostile forces all men are at some period of their lives subjugated. We can endure the loss of houses and lands, of friends, of favor, of rank, of fame; but the hand that touches the life of our dear ones in menace strikes more chillingly upon us, awakes more feverish dread and palsies every energy of the heart and brain more surely, than all else combined. It is but natural, then, that mankind should welcome any method of healing disease which bears hope of accomplishing what other systems have failed to accomplish.

We speak with some certainty of the methods of a regular physician, so called, though nothing could be more irregular and unscientific than the series of clumsy experiments which many

educated physicians practice on their patients. We suppose that the mode of procedure employed by the (regular) physician is well understood—what drugs he will select for the victim of fever, what for the rheumatic patient, and what for the dyspeptic. But when we consider the matter carefully, no one can affirm that any certain drug, supposed to be the sworn enemy of a certain form of disease, has invariably, or even very frequently, sustained its character as a specific for that disease; therefore it is not to be universally depended upon. No one knows better than the physician himself how small a degree of confidence he really possesses in his list of "remedies." The patient to whom he says, "Try this, and if it fail I will write another prescription," frequently is tempted to say: "Give me the second remedy first; for, if you have so small faith in the one with the composition of which you are acquainted, how can I be expected to have enough confidence in either to effect a cure?"

Despite the study of anatomy, chemistry, and botany, so little is known of the nature of drugs in their real effect upon the human system that a definite result from a certain mode of treatment can scarcely ever be foretold. The history of medical practice through centuries of experiment is a history of confidence, failure, changes, and disastrous results in the process of testing unknown chemical compounds in the hope of finding an infallible remedy. The "scientific" remedy of one generation is the laughing-stock of the next.

"If the old system has slain its thousands and proved its fallibility, have we anything better to hope for from the metaphysical healer?" "What is metaphysical healing, and what is the basis of its claim to reliability?" are questions frequently asked by honest, unprejudiced inquirers. In a recent valuable publication the author defines the system as follows:

"Metaphysical healing is a mental method of establishing health—through knowledge of the principles of metaphysics. The principles of metaphysics are the permanent laws of the universe, therefore they are the underlying laws of human existence. The theory is based upon knowledge of those laws which are fundamental to human life and which in repeated tests prove to be the same for all individuals, varying only in degree of intensity, never failing or becoming inoperative while life remains."*

* "The Philosophy of Mental Healing" (*Whipple*).

Metaphysical healing rests upon the theory that disease has its origin in mind. The metaphysician, understanding the laws by which mind works through the body, endeavors to bring about a change in the mental condition, correcting disturbed action and re-establishing natural forces. This is accomplished through the action of telepathy, or thought-transference, by the passing of a condition of health from one's own mind to that of the patient. According to the metaphysical theory, disease originates in distorted mental action. But here one is frequently met by the statement: "My disease is not mental or imaginative; I know precisely how I took this cold or contracted this rheumatism; and if a cure by mental methods depends upon my acceptance of the belief that disease is mental in its origin, then I must renounce the system."

Practice is always more conclusive than theory. The patient may continue to consider his case an exception to ordinary rules, while the metaphysician applies his knowledge of the natural source of health until the sufferer awakes to find himself free from the pain or inconvenience under which he has been laboring, with his spirits buoyant, healthy, and energetic.

A little careful reflection, based on one's own experience, will convince any fair-minded person that mind is frequently the instrument by which conditions of either disease or health are established. A sudden cause for anxiety—the loss of fortune at one blow, the news of shipwreck, fire, or other disaster which caused the loss of life to a dear friend: these or any one of a hundred other causes which send the action of the mind into unhealthy channels, and bring vividly to memory scenes of danger, disasters, apprehension—how often are they accompanied by headache, loss of appetite, insomnia, heart trouble, or kindred ailment, for the cure of which we commonly resort to a drug? The blinding headache was not present before the unwelcome news arrived; and we frequently hear the remark: "Such a piece of news made me ill," but it seldom occurs to these persons to apply a similar remedy to the evident source of the disease. The usual course of reasoning is something as follows: "My dyspepsia was caused by loss of appetite. I ate well before the news of John's sudden death by drowning, but I have not seen a well day since. Undoubtedly my grief and painful thoughts caused the trouble. I will take some

calomel, *nux vomica*, or belladonna into my stomach and expect a cure." The cause is admitted to be mental, but a physical remedy —a deadly drug or chemical—is commonly considered necessary to remove the effects of that disturbed *mental* action.

Now, the metaphysician, instead of prescribing a drug for the body which has become diseased by reflection of unhealthy thought, reasons in this way: "This patient is laboring under a delusion. The accident resulting in loss of life (as he supposes) brought neither death nor destruction to the boy. He is as much alive at this moment as he ever was. The change which his father calls death, and which to him means loss and injury, has produced no destructive change whatever on the real life—the spirit which is really his loved one. True, his body has ceased to move and the pain of absence and parting is inevitable; but cherishing the belief as synonymous with destruction has formed on the father's mind a vivid picture of an erroneous character which produces nervousness and unrest, just as constantly contemplating a picture of some grewsome tragedy represented on canvas by the artist's brush might produce unpleasant sensations resulting in nervousness and lack of ease, which is dis-ease."

How is the body to be cured of its pain and unrest? If a drug administered to one suffering from anxiety will remove that anxiety — if a man in the face of shipwreck can be freed from his fear while still remaining conscious—by the ministrations of belladonna, strychnine, or *rhus tox.*, then may we expect to cure the disease resulting from that fear by similar means.

You say, perhaps, that drugs have cured diseases. We acknowledge that recovery to health frequently ensues under the care of a medical practitioner—often to his very great surprise and apparently in response to remedies in which he has little confidence. But faith and nature are invariably responsible for these cures, since a mental condition cannot be relieved by the application of physical remedies unless the patient or the physician has shown faith in their virtue. The metaphysician firmly believes in the motto of the homœopathist—*similia similibus curantur;* but, instead of using nauseous doses, he sets himself to apply mental remedies to the clearly evident mental causes, and in this he always works with, never against or contrary to, the laws of nature.

"Now," the reader will say, "that is the very point on which we wait to be informed, and which all writers seem to avoid. What are the remedies applied, and by what means are they made to act on the patient?" The question is difficult to answer—perhaps the most difficult in the range of mental healing—for the simple reason that an understanding of *principles* is necessary to a full comprehension of the seeming mystery.

An illustration may possibly teach this apparent mystery with greater success than a series of statements. Let us suppose that your child awakens in the night sobbing bitterly with terror because of a dream. To his thought the dream has been very real, and he is with difficulty induced to banish from his mind the frightful scene through which he has been living. The mother reaches out and takes the trembling, sobbing child close to her tender heart. She soothes him with all the gentle words at her command, assures him in simple language that there is nothing to fear—no terrifying beast, or other creature of his imagination. Then she dwells on the fact that mother is near, mother is loving and strong, and will save her child from any evil; that he may sleep in safety, for mother is waking and will care for him. With gentle tenderness she soon calms the troubled little heart and the child falls asleep peacefully, quite sure that no real injury can come to him when such a guardian is near. The mother's assurances to the child are based on her own deep affection, and this is abiding, watchful, and far-seeing. The child's mind, far from comprehending the thoughts in their regular sequence, is still able to realize perfectly the general sentiment expressed by the mother heart, and so sleeps in quiet confidence that all will be well.

Similarly, the thought of the sick man is disturbed, fearful, anxious. His mind is often soothed by the comforting assurances of a respected physician; but all healing cannot be brought about by detached and haphazard words of consolation, because there is radical disturbance in the mind, and this must be removed before a thorough cure can be effected. Now, just as the mother has spoken in words, the metaphysician speaks in spirit to the spiritual nature of the patient.

The telegraph wire is a medium of material communication between men from place to place, and distance is not an important

factor to be considered when electricity is the agent. But thought travels with even greater rapidity than electricity. In how long a time can your thought reach London, or Paris, Australia, Japan, or the Arctic regions? In an incalculably small period, so small that no instrument could measure it, you are where you will to be, in spirit. In the "fit of abstraction," so called, the mind is not confined to the body. Space is no limitation and time is not a factor in the journeying of thought. Assuredly physical substance presents no obstacle to the passage of thought. Why, then, should not spirit address itself to spirit on the super-conscious plane, and expect to influence and guide, to warn, console, and comfort, to reform and mould?

Considered in this light, the subject of thought-transference becomes of great and absorbing interest, but as yet comparatively little has been publicly proved concerning it. Without analyzing its relation to ether or attempting to explain the rules which govern its action, let us here simply state that by means of thought-transference the metaphysician applies his remedy and effects a cure. The existence of the medium is (quite naturally) doubted by many. In the infancy of electric science doubters were common enough, and the world in general waited to be convinced that thought could travel over an electric wire. The natural result of experiment proved that this new and subtle agent was far more energetic and grand in its working than the most credulous had ever supposed. They claimed for it the powers of a pigmy, but the strength of a giant was lurking in its mysterious heart. So the metaphysician is not surprised to find that he, too, must wait for the development of public opinion and sentiment as well as for the full elucidation of the scope of telepathy.

Spirit, then, speaks to spirit—not in the language of the mesmerist or hypnotizer, who gains control of mental and physical forces and robs the spirit of its rightful influence. The metaphysician's patient is absolutely free and unhampered in every power of body and mind. Even his faith in the new system of healing is neither sought nor necessary to a cure. His faculties are entirely under his own command, but his anxious, fearful, brooding, or morbid thought gradually responds to the health-giving words expressing the wholesome thought of the metaphysician.

Here a word should be said concerning the metaphysician's

data, or diagnosis, which must of consequence precede an intelligent course of treatment. The patient commonly states his case without question. He has had dyspepsia or heart trouble or liver complaint for so long, and such are his symptoms. The metaphysician listens calmly while he mentally considers these symptoms as not permanently real, but purely illusory, as regards the real activities and powers of this man's life. The disease did not spring from these causes so glibly enumerated and in whose apparent seriousness he seems to take a certain pride. He is allowed to relieve his mind, however, and tell what he considers his worst symptoms.

The healer now begins to inquire what mental states attended the beginning of the disease: whether any period of special anxiety, any fear or sudden fright, an accident by land or sea or fire, any baneful influence or harassing circumstance, causing mental and later physical disturbance. These, not the physical symptoms, furnish the real data for his diagnosis. In common with the medical practitioner he knows that physical symptoms are very often untrustworthy, that in hundreds of instances they have failed to report faithfully the condition of health; therefore he pays little attention to them. But, having made careful note of all that the patient can tell of his mental life, he quietly makes his diagnosis according to the metaphysical *law of correspondence*. By this law it is found that certain mental disturbances invariably produce definite conditions on certain parts of the human body, and upon such data he proceeds to correct these conditions through the agency of telepathy.

It happens not infrequently that a patient does not at first give all necessary data, and so perhaps fails to obtain at once a permanent cure. A case in point is that of a young lady who suffered for over two years and employed numerous physicians without relief. To the metaphysician she at first gave unsatisfactory data, the natural result being delay in effecting the cure. The metaphysician pressed her for further facts concerning the beginning of her trouble, and one day a friend suddenly remarked, "Why, Elsie, you have forgotten how you were upset while yachting and came near drowning." This unexpected clew furnished the exact datum required by the healer, and working on this theory he was able to effect a complete cure within a short time.

Frequently also a complication of causes and a continued state of mental anxiety combine to obstruct for a time the efforts of the healer. But so simple, natural, and radical is a metaphysical treatment that the patient is always materially benefited by a protracted course of treatment, even though the final cure may come slowly during study of the case.

How does the metaphysician bring telepathy to bear upon one suffering from the effect of fright, or anxiety, or dread of the future? His pharmacopœia is extensive; but, generally speaking, it may be said that the metaphysician's first object is to remove from the mind of his patient the picture of disaster or danger that was photographed and perhaps deeply impressed there many years ago. In general, the troubled mind is mentally assured that he is not, as he seems to suppose, physical, but spiritual; that the real essence, the true ego, the immortal, unconquerable, undying part —that which thinks, plans, hopes, fears, and knows: the real man —is not subject to physical conditions; that it was never for a moment in danger of destruction, since, being formed in the likeness of the Infinite and Eternal, the substance of which it is made cannot be destroyed or injured by physical element or combination of elements. This being so, the scene of apparent danger, which is so deeply impressed in the mind, was unreal to the spirit, since only the spiritual is real. The water, fire, the dashing steed, the overturned boat, the wild animal—these were not realities, since any one of them might easily be transformed into something other than itself. The water could become steam, the fire a mere mass of smoke, the boat's particles could be destroyed—leaving man, the real man, spirit, the only reality, unconquered by material element. Ages may go on and the fire, water, or angry brute will have long passed into oblivion, but the man, spirit, the real essence, is forever living and subject to no trace of decay to the farthest ages of eternity.

The influences of this and kindred transferred understanding of real principles upon the subject receiving them is simply beyond belief. In most instances a blessed sense of peace, of relief from care, of buoyancy, of gladness in living, succeeds. Not infrequently the patient is so refreshed and reassured after the progress of treatment that he falls into a natural, healthful sleep—a sleep not in any respect resembling that of the subjugated, mes-

merized, or hypnotized patient, but from which he awakens easily, naturally, and happily. The process, continued, permanently erases the picture of disaster and death from the subconscious action of the mind.

As before stated, many cases require extended treatment; but a very large number yield at once to metaphysical treatment. No material means are employed. The patient is never advised concerning his diet, clothing, times of rest or hygienic conditions, excepting as present methods seem to interfere by restraining the natural free working of the spirit. During the progress of a treatment there is no condition resembling in the remotest degree the condition of a mesmerized subject. Usually, patient and healer are seated so that neither sees the other; and, while the healer is busily engaged in the realm of thought for the benefit of his patient, the latter reads, thinks, or engages in any light employment which will prevent him from indulging in morbid unhealthy thought.

While no hygienic directions are given the patient, he is shown the adverse influence of wrong mental conditions and warned against inducing them if he would aid the healer and secure a permanently healthy body. He should not read accounts of murders, executions, burglaries, distressing accidents, or any sort of *matter* relating to lack of harmony in the material world. Of all these he can usually afford to be ignorant. He must not be anxious for the future, nor anticipate unfavorable conditions which very likely will never take place. He should sedulously avoid the society of those whose thought is gloomy, depressed, suspicious, jealous, greedy, or in any respect unhealthy, and seek those of opposite tendencies. He should fear nothing in connection with the body, and he need not expect to take cold because perchance the wind falls upon his body in a cross-wise direction. It is well to consider that the wind which blows naturally for the refreshment of both man and beast was never intended to work us ill. Cheerfulness, unselfishness, and all the virtues of a healthy life are so many aids to the metaphysician, though cures are frequently accomplished even upon most unpromising material.

No evil results can possibly follow a mental cure, because the entire influence is a calling out of the highest, best, and clearest of the faculties of intelligence in the mind of the patient. This

is, therefore, the pure healing influence for which the world has been so long waiting. Shall we foster or reject it?

JOSEPH L. HASBROUCKE.

MAN'S life is full of trouble, often because he makes it so. He looks out upon it with distorted vision; every false action is registered in false thought and reacts upon himself. All crime, all sickness, all unhappiness are the result of false conditions, in which the mind of the individual has lost its controlling power, while the body has become the helpless expression of numberless perplexities. Mind in civilization has gained intelligence often in spite of condition. Its nature is to advance, even through necessity and privation. It is spiritual, and can never be affected by material environment; but so long as mind and body are joined together, this union will bring pain with every discord, and delight with every harmony. The whole history of the individual is registered in consciousness. The internal organization is self-governed, and the chords of vibration, like a musical instrument, respond accordingly. In violating the laws of Being, the individual is self-tortured and self-dismayed; he is thus led toward despair, catastrophe, and death. In observing these laws he may find contentment, happiness, and life.—*J. Elizabeth Hotchkiss, Ph.D.*

WHEN Napoleon went through the hospitals to convince his officers that there was no danger from contagion, he was demonstrating the law that having our thought on something higher shields us from the lower. When the martyrs died at the stake, on burning coals, or in boiling oil, in an ecstasy of joy, without pain, their religious enthusiasm raised them above bodily sensations. Their thoughts were on something higher.—*Mrs. Edward H. Cobb.*

IT is not things, but the opinions about the things, that trouble mankind.—*Epictetus.*

FOR metaphors of man we search the skies,
And find our allegory in all the air;—
We gaze on Nature with Narcissus-eyes,
Enamored of our shadow everywhere.
—*Watson.*

THE PURPOSE OF LIFE.

There is nothing in this world, perhaps, that is talked more of, and less understood, than the business of a *happy life.* It is every man's wish and design, and yet not one in a thousand knows wherein that happiness consists. We live, however, in a blind and eager pursuit of it; and the more haste we make in a wrong way, the farther we are from our journey's end. Let us, therefore, first consider what it is we would be at; and secondly, which is the readiest way to compass it. If we are right, we shall find every day how much we improve; but if we either follow the cry, or the track of people that are out of the way, we must expect to be misled, and to continue our days in wandering and error. Wherefore, it highly concerns us to take along with us a skilful guide; for it is not in this, as in other voyages, where the highway brings us to our destination; or, if a man should happen to be out, where the inhabitants might set him right again: but, on the contrary, the beaten road is here the most dangerous, and the people, instead of helping us, misguide us. Let us not, therefore, follow like sheep, but rather govern ourselves by reason than by other men's fashions.

It fares with us in human life as in a routed army—one stumbles first, and then another falls upon him; and so they follow, one upon the neck of another, until the whole field comes to be but one heap of miscarriages. And the mischief is that we perish by other men's examples. But we shall be healed if only we separate ourselves from the vulgar. For the question of a happy life is not to be decided by vote. Human affairs are not disposed so happily that the best things please the most men. It is an argument that the cause is bad when the common sort applaud. The common sort find it easier to believe than to judge, and content themselves with what is usual, never examining whether it be good or not. By the common sort is intended the man of title as well as the clouted shoe; for I do not distinguish them by the eye, but I have a better and truer light: let the soul find out the good of the soul. Worldly felicity, I know, makes the head giddy; but if ever a man comes to himself again, he will confess that whatsoever he has done he wishes undone, and that the things he feared were better than those he prayed for.—*Seneca.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

PROGRESS.

With this number we close the series of articles on "The Religious Training of Children," by Abby Morton Diaz. The interest in the valuable teaching of this work has continued unabated, and according to present indications the work in book form, which will soon appear, will receive a very large sale. Many have declared it their intention to keep the volume always at hand for a guide in dealing with the intricacies of child education and development. This was primarily our purpose in giving space to the series, and we are gratified that the importance of the work is so thoroughly recognized by intelligent people.

Simultaneously with the closing of the above, we begin a series of five articles on the subject of "Concentricity: the Law of Spiritual Development," by J. Elizabeth Hotchkiss, A.M., Ph. D. This, it is thought, will prove of value in clearing away the fog and uncertainty of present beliefs with regard to the nature of spirituality and the true "saving influence."

Miss Hotchkiss combines the rare qualities of a deep and clear thinker along the lines of the fundamental principles of her subject, and the conclusive powers of a logician in reasoning out its thought expression, with a pure insight into the metaphysical phases of the ideas involved, and that absolute sense of justice in drawing conclusions which indicates the judicial as well as the logical and metaphysical mind. It is believed that the present series of articles will attract wide attention from advanced educationists throughout the world, and that much good will result in establishing the immutable facts of the spirituality of human existence.

In the September number we shall begin a new department to be devoted to psychic subjects and to matters which pertain to the psychic faculties. For several months we have been gathering material for this purpose; and

while entirely satisfactory subject-matter is difficult to obtain, owing doubtless to the generally incomplete state of the records made of such experiences, yet enough has come to hand to convince us that an exceedingly interesting as well as valuable department can be maintained in THE METAPHYSICAL MAGAZINE on this popular and attractive subject. It is beyond question that a better understanding of the psychic faculties of the human mind, which are always actively in operation with every individual, whether recognized or not, will greatly help in the solution of many subjects now puzzling scientific minds in every field of research. With sufficient time to develop the many phases involved in psychic action, an intellectual feast in this line seems not too much to promise.

These and other equally valuable features of progressive literature we have constantly under advisement and are gradually developing in the interest of our appreciative readers. There are so many important features to deal with that all cannot be brought forth at once; but as fast as may be possible we intend to bring each point of value, in the development of the metaphysical facts of this grand universe, before those who appreciate and care to understand the realities of their own existence.

Meanwhile the detail of all this effort entails a large outgo of money. As the negro preacher enjoined upon his congregation: "De water ob de Lord am free, my brederen; but it costs money for buckets to bring it in."

We are bending every energy and sparing no necessary expense to maintain in constantly increasing ratio a thoroughly reliable scientific periodical in the interests of freedom and upward progress in life. Every one admits that this is the greatest need of the hour. There is no other publication of its kind in the world. Is it worth while to maintain it? It takes a sacrifice, we assure you, in both time and money—a sacrifice gladly made so far as possible; but the limit of means at command makes it impossible to carry into effect much that is waiting to be accomplished, and the machinery remains stationary until the required lubricator shall arrive.

Few people consider either the cost of maintaining such a periodical as this or the necessary limit of its circulation. It is a *special*, not a *general* organ. Its progress modestly awaits the appreciative eye of the *occasional* one who is liberal enough in ideas to do his own thinking instead of being just "liberal" enough in this world's goods to hire some one to do his thinking for him, as too often seems to be the case, while he amuses himself with

the pictorials and trifles of a life of sensuousness. "For wide is the gate and broad is the way, . . . and many there be which go in thereat." THE METAPHYSICAL MAGAZINE appeals to "the many" of those who are at all interested in liberal ideas, but only to "the few" of the entire lot of "money-changers." Consequently its circulation must be limited in comparison to that of the magazines of the day which go into every hand; yet it costs just as much to produce plates for a limited as for an extensive edition, making the ratio of cost far in advance of the more popular publication. Now there are unquestionably a sufficient number in the world who would hail this periodical with delight and support it handsomely, enabling the carrying out of all the valuable plans that are awaiting means. These people are scattered through every community, both rich and poor. We possess no direct means of reaching the many of this class, who in turn have no knowledge to-day of the existence of such a publication, or at least do not realize its character.

Right here a work of the greatest possible value, alike to ourselves and to the world at large, can be done at once by every reader; and we venture to say that there is nothing else that can be done so easily or that will be productive of so much good, *i.e.*, bring this periodical before the attention of others, in your community or elsewhere, who might become interested but do not know of its existence. This action, coupled with "the right word in the right place," will materially increase the circulation of the magazine, pleasing its founders and pleasing yourselves, as well as doing your friends an everlasting favor and widening the circle of interested and progressive minds to which you belong. Is all this worth an effort?

Why not make certainty doubly sure by sending in at once a subscription for an appreciative friend who perhaps would not take the trouble to decide, not yet realizing the importance of the teaching to be obtained? This will cost so little as not to be missed, and the next box of bonbons purchased will taste the sweeter for the "metaphysical sense" of having helped another to something more lasting even than bonbons. If you do this once we are almost ready to venture the assertion that you will like the results so well as to do it again at no very distant day. This most valuable assistance none but yourself can render. If we knew the interested people we could do it all ourselves, and so deprive you of the glory; but as it is, the privilege remains your own. We promise to spend every dollar that comes in this manner in

redoubling material and value of the magazine for *your good*, by putting the present and future advantages into operation. We are now doing all in our power without a more general response to the unavoidable demands of the worldly side of a business enterprise. What say you? Shall we double the subscription list and the usefulness of the magazine at once by each and all lending a hand? It can be done. It will be even easier than doing nothing, and the results will certainly be much more lasting. L. E. W.

***

THE incarnation is not an isolated episode; it is the beginning of a perpetual work. God is still Emanuel—"God with us." God has not passed through human life, entering at one door and going out at the other; he has come into human life, and is gradually filling it with himself.—*Rev. Lyman Abbott.*

***

THE longer I dwell in the East, the more I feel growing upon me the belief that there are exquisite artistic faculties and perceptions, developed in the Oriental, of which we can know scarcely more than we know of those unimaginable colors, invisible to the human eye, yet proven to exist by the spectroscope.—*Lafcadio Hearn.*

***

RUINS.

I stood amid the ruins of my castles in the air;
All my dreams, all my hopes, lay shattered round me there,
And I gazed with burning, tear-dimmed eyes, at the city once so fair.

Here was the stately temple I had built to the goddess of Fame,
That my praise might be sung in every tongue through the deeds of a glorious name—
With my temple prone I stood alone, and life went on the same.

There lay the altar of Love, the shrine of my heart's delight;
The echo of song still lingered among its ruins so ghostly white,
While I stood alone, with heart-ache and groan, in memory's silent night.

Behind lay the castle of wealth I had built to the god of Gold
A wreck so fair in the realms of air; it lay with its treasures untold—
Columns and domes of precious stones—while I stood without in the cold.

Behind and round me lay the wreck of many day-dreams gone,
But before stood the Angel of Hope; with her hand she beckoned me on
To a world more fair where my castles in air are waiting for me beyond.

—*Josephine H. Olcott.*

VIVISECTION IN SCHOOLS AND COLLEGES.

A writer in a recent issue of the *New York Tribune* makes the following statements concerning a subject of vital importance :

It will doubtless be a shock to many to know that there are many schools where in classes of physiology, in the presence of children, sometimes of tender years, experiments are introduced in dissection and vivisection. In just how many schools experiments on living animals take place is not, of course, known. But the precautionary and preventive measures deemed necessary elsewhere would, with other indications, show that this grave evil is greatly on the increase, and may be found to exist in every city. In Massachusetts a law prohibiting such exhibitions has been passed within a year. Strange that it should be necessary to secure the passage of a law to restrain the so-called cultured men and women to whom is intrusted the education of our youth from introducing into our public school system such degrading and demoralizing practices, which cannot fail to vitiate and pervert the young, impressionable minds committed to their care.

" I would shrink with horror," said Doctor Houghton, " from accustoming classes of young men to the sight of animals under vivisection. . . . Science would gain nothing, and the world would have let loose upon it a set of young devils." " Is it not a significant fact," says another writer, " which a recent census of the United States reveals, that of the whole number of murderers confined in our jails and prisons, one occupation contributed so many—the one which pertains to blood-letting and the taking of life ? "

While it is alarming on the one hand to know that dissection and vivisection are so greatly on the increase in our public school system, it is encouraging to know that in many schools humane instruction has been adopted, and in many instances " Black Beauty " is used as a supplementary reading-book. The eminent French master De Sailly says : " Even after I introduced the teaching of kindness to animals into my school, I found the children not only more kind to animals, but also more kind to each other, and I am convinced that kindness to animals is the beginning of moral perfection, and that a child who is taught humanity toward them will in later years learn to love his fellow-men."

This teaching " kindness to animals " may seem a very simple thing, but the more one looks into its merits, the more searching and penetrating does this spiritualizing influence prove to be, bringing about a real change of heart and of action, inspiring love, justice, and compassion in the place of thoughtless selfishness and heedless cruelty ; training the mind to apprehend and the heart to sympathize with the claims and needs of the lowly creatures who form the theoretical object-lesson which proves of unfailing interest to the children, and it is not difficult to see how the " protecting sympathy " which

a child may be taught to feel toward its helpless dumb companion may become in after years the noble, altruistic sentiment which animates the life of the philanthropist. It was ascertained that "out of nearly seven thousand children who had been carefully taught kindness to animals in a Scotch public school, not one has ever been charged with a criminal offence in any court; and out of about two thousand convicts in our prisons questioned on the subject, it was learned that only twelve had any pet animals during childhood."

Massachusetts has now a law against "all vivisection on any live animal" throughout the State; and since a large reward is offered for evidence against the evil-doer, this enactment, like her other humane laws against docking, shooting live pigeons from traps, etc., will doubtless prove as efficacious as it is wise and just. How is it with our colleges and higher institutions of learning? Is there present any law or authority to regulate the awful sufferings in those laboratories? Or does it depend solely upon how much suffering the experimenter inclines to inflict? May we not look to the press kindly to assist us in agitating this subject, and will not the Church also here, as in England, raise her voice against the atrocities perpetrated in the name of medical science upon the helpless animals, bound down, yet not etherized?

* * *

EVERYWHERE, indeed, the special theological bias, accompanying a special set of doctrines, inevitably prejudges many sociological questions. One who holds a creed to be absolutely true, and who by implication holds the multitudinous other creeds to be absolutely false in so far as they differ from his own, cannot entertain the supposition that the value of a creed is relative. That each religious system is, in its general character, a natural part of the society in which it is found, is an entirely alien conception, and indeed a repugnant one. His system of dogmatic theology he thinks good for all places and all times. He does not doubt that, when planted among a horde of savages, it will be duly understood by them, duly appreciated by them, and will work upon them results such as those he experiences from it. Thus prepossessed, he passes over the proofs that a people is no more capable of receiving a higher form of religion than it is capable of receiving a higher form of government; and that inevitably, along with such religion as with such government, there will go on a degradation which presently reduces it to one differing but nominally from its predecessor. In other words, his special theological bias blinds him to an important class of sociological truths.—*Herbert Spencer.*

* * *

BE ye lamps unto yourselves; be ye a refuge unto yourselves. Betake yourselves to no other refuge. The Buddhas are only teachers. Hold ye fast to the truth as to a lamp. Hold fast as a refuge to the truth. Look not for refuge to any besides yourselves.—*Buddha.*

BOOK REVIEWS.

OUT OF THE EAST. By Lafcadio Hearn. 341 pp. Cloth, $1.00. Houghton, Mifflin & Co., publishers, Boston and New York.

The opening chapter, "The Dream of a Summer Day," wins the attention of the reader at once. Through the exquisite charm of that touch of nature which makes the world akin, the Western mind is brought directly into sympathy with the Orient. The Japanese are true children of nature, and the author has shown rare skill in striking the key-note of their character at the very beginning. The beauty of his language is like music that lulls the mind to rest. "Summer days were then as now—all drowsy and tender blue, with only some light, pure white clouds hanging over the mirror of the sea. Then, too, were the hills the same—far blue soft shapes melting into the blue sky. And the winds were lazy." The author evidently feels what he writes. Then follow the simple Japanese stories; the fisher-boy, Urashima Tarō, and his beautiful dream wife, the daughter of the Dragon King of the Sea. His description is like a painting of Millais. "Then she took one oar and he took another, and they rowed away together—just as you may still see, off the far Western coast, wife and husband rowing together, when the fishing-boats flit into the evening gold." Another story of "long, long ago" tells of a poor wood-cutter and his wife who drank of the fountain of youth. "With Kyūshū Students" is an interesting chapter, and gives the reader a chance to study the mind of the Japanese youth in the frankness of his own self-analysis. Such subjects as the Eternal Feminine, Bits of Life and Death, The Stone Buddha, and Jiujutsu, with its secret of "force in yielding," give many a delicate touch of coloring and an exquisite analysis of the political and moral nature of the Japanese.

EVOLUTION AND EFFORT. By Edmund Kelly, M.A., F.G. S. 297 pp. Cloth, $1.25. Published by D. Appleton & Co., New York.

This is a work of unusual vitality. It takes up the questions of evolution and effort in an interesting style and advances some vigorous theories that are applicable to religion and politics. Such writing offers many suggestions and leads the mind into those channels of thought that are helpful and stimulating. The theories here given may be met with objections, especially from a metaphysical point of view, but they prove all the more conclusively the general awakening toward the value of principles rather than institutions, especially in religion. In dealing with the problem of pain there is shown the great need of evolution toward the higher spirituality.

THE ELEMENTS OF ETHICS. By James H. Hyslop, Ph.D. 470 pp. Cloth, $2.50. Published by Charles Scribner's Sons, New York.

The author has performed a valuable work in his careful analysis of the ethical problems as found in the various philosophers. The comparative history of ethics in its theoretical growth is most important to a proper comprehension of this science as existing to-day in its complexity of relations. The author regards the subject as an art as well as a science, thus proving its value in the application of its principles. Although we cannot fully accept his nomenclature, yet the writer deserves credit for undertaking this difficult task of classification for a science in which no two authorities ever agree. This work is designed as an introductory treatise upon the fundamental problems of theoretical ethics. As such it has more than fulfilled its promise and will prove a valuable guide in the solution of many ethical problems.

ROSES AND THISTLES. By Rufus C. Hopkins. 480 pp. Cloth, $2. Published by William Doxey, 631 Market Street, San Francisco, Cal.

The author has well expressed the purport of this book of poems in his preface: "Should they chance to wake a smile on the lips of Sadness, dry a tear on the cheek of Sorrow, cause one to halt in a career of crime, give hope to a despairing soul, or throw one ray of light on the great mystery of destiny—then I shall not consider they have been in vain." They are philosophical, and present many excellent arguments in poetic form; as in his "Hermit and the Prince:"

> "Immortal memory never dies, but lives
> Forever in the highest realms of being,
> And like seeks like through all the universe."

THE POWER OF SILENCE. By Horatio W. Dresser. 219 pp. Cloth, $1.50. Published by the author, Boston, Mass.

The secret of the power of this work is perhaps to be found in the simplicity of its language and the distinctness of its thought. Although idealistic in teaching, yet it is built upon a practical basis for establishing happiness and health—a quality so rare in this order of writing as to merit special appreciation. The life problem is handled with skill, which proves a deep sympathy with the metaphysical philosophy of P. P. Quimby, the originator of this line of research. The author dedicates this work to his parents, Julius A. Dresser and Anita G. Dresser, who were disciples of Quimby. Their parental influence and example are most gracefully acknowledged by the author in the following words, that prove the value of their thought and manner of life: "They created a home atmosphere of hope, of quiet strength and healthy inquiry, into which it was a rich heritage to be born."